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NEW TESTAMENT ABSTRACTS

VOLUME TWENTY-NINE • 1985

WESTON SCHOOL OF THEOLOGY
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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

420. C. K. BARRETT, "Rudolf Bultmann," *EpworthRev* 11 (3, '84) 55-65.

After supplying biographical information about Bultmann (1884-1976), the article discusses his achievements in research on the Synoptic tradition, Pauline theology, Johannine theology, Jesus of Nazareth, and mythological language in the NT. No one in the 20th century rivals Bultmann in the way in which he essayed the whole task of the NT scholar. —D.J.H.

421. F. B. BROWN AND E. S. MALBON, "Parabbling as a *Via Negativa*: A Critical Review of the Work of John Dominic Crossan," *JournRel* 64 (4, '84) 530-538.

Few biblical scholars are as widely read in literary theory and literature as Crossan is, and few can claim to have illuminated any genre as much as Crossan has the parable. His desire to connect history with language and literature is noteworthy, but his particular approach is problematic and his theoretical justification unclear. He also seems bent on seeing the world and language in terms of polarities, with the negative pole having priority; this approach makes transcendence or affirmation appear unintelligible and even totally unimaginable. —D.J.H.

- 422r. R. F. COLLINS, *Introduction to the New Testament* [NTA 27, pp. 320-321].

J. P. MEIER, "Introducing an Introduction," *LouvStud* 9 (3, '83) 307-318. —Collins's explanation of the main methods of contemporary NT research, and his treatment of larger philosophical and theological issues, make this book one of the most important contributions to American Catholic biblical studies in the past few decades. His monumental survey is breathtaking in its range, its care in citing material, and its clarity of presentation. —D.J.H.

423. E. R. DALGLISH, "The Use of the Book of Psalms in the New Testament," *SWJournTheol* 27 (1, '84) 25-39.

The OT Psalms exerted a strong influence on the literary forms used in the NT. Moreover, many of the Psalms' theological affirmations were incorporated into the NT as supportive quotations. The fifty or so quotations from the Psalms in the NT fall into six categories: the Suffering Servant—the passion narratives, the paschal liturgy—Jesus the foundation of true Israel, the royal psalms—Jesus the Messiah and King, the Son of Man—the incarnation, the universal kingdom, and moral and hortatory texts. —D.J.H.

424. W. G. DEVER, "Yigael Yadin (1917-1984): In Memoriam," *BullAmSchOrRes* 256 ('84) 3-5.

Yadin will be remembered not only as the leading Israeli archaeologist of our time but also as a remarkable, even unique, soldier-scholar-statesman. —D.J.H.

425. J. R. DONAHUE AND R. M. FOWLER, "A Bibliography of the Works of Norman Perrin," *JournRel* 64 (4, '84) 548-558.

This bibliography of writings by N. Perrin (1920-76) lists his books (and reviews of them),

articles, book reviews, and translations. Also included are data about two doctoral dissertations on Perrin's work and the eleven doctoral dissertations directed by him.—D.J.H.

426. W. H. GLOER, "Homologies and Hymns in the New Testament: Form, Content and Criteria for Identification," *PerspRelStud* 11 (2, '84) 115-132.

The NT homologies range from the simple affirmation "Jesus is Lord" to more detailed summaries (see 1 Cor 15:3-5; Rom 1:3-4; 4:24-25; 8:34; Phil 2:6-11; 1 Tim 3:16; 1 Pet 3:18-22). Binitarian formulas appear in some homologies (see 1 Cor 8:6; 1 Tim 2:5-6), and trinitarian formulas are reflected in others (see Mt 28:19; 2 Cor 1:21-22; 13:13; 1 Cor 6:11; 12:4-6). In addition to hymnic fragments (see Rev 4:11; 11:17-18; 14:7; 15:3-4; Rom 11:33-36), there are several early Christian hymns in the NT (see Eph 5:14; 1 Tim 3:16; Phil 2:6-11; Col 1:15-20; Heb 1:3; 1 Pet 1:18-21; 2:21-25; 3:18-22; Rev 5:9-10; 5:12; 12:10-12; 19:1-8; Jn 1:1-14). Sixteen criteria for determining the presence of homologies and/or hymns in the NT are explained.—D.J.H.

427. W. H. KELBER, "The Work of Norman Perrin: An Intellectual Pilgrimage," *JournRel* 64 (4, '84) 452-467.

N. Perrin's intellectual journey moved from historical-critical to existentialist concerns, and on to redaction criticism and literary hermeneutics. No single word expresses the meaning of Perrin's lifework more aptly than "pilgrimage." He aspired to the great synthesis in a post-Bultmannian hermeneutic that would bring together Jesus and tradition, history and story, symbol and metaphor, factuality and linguisticity, myth and theology. Realization of this vision eluded him, as it has eluded all of us.—D.J.H.

428. L. MONLOUBOU, "Notes bibliques," *EspVie* 94 (47, '84) 636-639.

The articles on Jesus' infancy (Gospels of) and on history-historicity in L. Monloubou and F. M. du Buit's *Dictionnaire biblique universel* (1984) are presented.—D.J.H.

429. P. POKORNÝ, "Das theologische Problem der neutestamentlichen Pseudepigraphie," *EvangTheol* 44 (5, '84) 486-496.

The phenomenon of pseudepigraphy in the NT is explained with reference to defending a teacher's authority, the pseudepigraphical tradition, the process of canonization, the experience of inspiration, the use of the apostles' names by opponents, the function of the signature, and the role of pseudepigraphy as an antidote. Then the theological significance of pseudepigraphy in the NT is discussed with respect to its giving greater access to Jesus, its effect on our understanding of the canon, and its limited character.—D.J.H.

430. H. RIESENFELD, "Gösta Lindeskog till minne" [Gösta Lindeskog—in Memorial], *SvenskExegÅrs* 49 ('84) 7-10.

After sketching Lindeskog's academic career, this memorial note discusses his scholarly contributions (especially on Jesus and Judaism) and theological orientation.—D.J.H.

431. J. SWETNAM, "Brazilian Catholics and the Bible," *BibToday* 22 (6, '84) 376-380.

Although the biblical movement in Brazil is organized at the top, its real strength is located in the "biblical circles" at the grass roots. Leaders of the Brazilian biblical movement stress the importance of restoring the Bible to the poor in order to restore the perspective from which the Bible was written, and thus ensure its proper understanding.—D.J.H.

432. C. H. TALBERT, "Once Again: A New Series of Commentaries. A Review Article," *PerspRelStud* 11 (2, '84) 167-171.

The first four installments in the Word Biblical Commentary are of a consistently higher quality than most of the Anchor Bible volumes, and hold their own with the Hermeneia series (though they are eminently more readable than either of those series). R. J. Bauckham's *Jude, 2 Peter* (1983) should be on the shelf of every NT scholar. P. C. Craigie's *Psalms 1-50* (1983) will interest both scholars and preachers, because it focuses on how the OT functions as Christian Scripture. P. T. O'Brien's *Colossians, Philemon* (1982) and F. F. Bruce's *1 & 2 Thessalonians* (1982) are solid works that should be consulted by every scholar and by exegetically oriented pastors.—D.J.H.

433. A. N. WILDER, "New Testament Studies, 1920-1950: Reminiscences of a Changing Discipline," *JournRel* 64 (4, '84) 432-451.

This autobiographical recollection of persons and events from 1919 to 1954 gives particular attention to prominent NT scholars (e.g. C. H. Dodd, B. W. Bacon, K. Lake, H. Cadbury, R. Bultmann, W. Bauer) and important educational institutions and scholarly meetings in the USA and Europe.—D.J.H.

Interpretation

434. D. BALFOUR, "Prophecy and the establishment: the challenge of biblical criticism," *Sobornost* [London] 6 (2, '84) 29-40.

Eastern Orthodoxy must learn to regard higher biblical criticism as its ally rather than its enemy. It needs to combine an emancipated critical attitude toward exegesis and the history of dogma with an authentic knowledge of God, acquired by living earnestly in the grace of the Trinity and in the integral practice of Christ's commandments.—D.J.H.

435. M. CAHILL, "Sociology, the Biblical Text and Christian Community Today," *AfricEcclRev* 26 (5, '84) 279-286.

Sociological exegesis as practiced by G. Theissen, J. H. Elliott, and other scholars tries to determine and describe the dynamics within an early Christian community, and the interactions between that believing community and the rest of society. Many of the findings and issues highlighted by the sociological approach relate to urgent pastoral problems in the church today.—D.J.H.

436. J. CALLOUD, "Propos libres sur la lecture," *Bulletin des Facultés Catholiques de Lyon* [Lyon] 108 (72, '84) 21-32.

This reflection on the process of reading the Bible and other texts considers (1) communication and reading, or the relationship of the reader to the author by means of the text (knowing for the sake of reading); (2) reading and understanding, or the relationship of the reader to the cognitive universe manifested by the text (reading for the sake of knowing); and (3) establishing the subject-reader (reading without knowing).—D.J.H.

437. M.-A. CHEVALLIER, "Thèses sur l'actualisation de l'Écriture," *EtudThéolRel* 59 (4, '84) 495-507.

Taking its starting point from the challenge facing the exegete who is both a historian and

a believer, this article states and explains eight theses on various aspects of the actualization of Scripture.—D.J.H.

438. H. COWARD, "Is Modern Historical Consciousness Large Enough to Comprehend the Religious Experience of Scripture?" *RelStudBull* 4 (3, '84) 125-141.

The religious experience of Scripture requires that we allow ourselves to be grasped, even naively, by the transforming power of the word. The approach adopted in most modern literary and historical studies of Scripture is too narrow to accommodate this experience. W. C. Smith's attempt at enlarging modern historical consciousness seems to relegate to Scripture an essentially formal role as symbol, and to presuppose a unitary divine reality mediated to human beings by the human literature of the various religious traditions. The limits of our human nature leave no option but to trust in a particular scripture, allowing ourselves to become caught up in and committed to a specific revelation of reality.—D.J.H.

- 439r. N. FRYE, *The Great Code* [NTA 27, p. 198].

P. J. CAHILL, "The Unity of the Bible," *Biblica* 65 (3, '84) 404-411.—The appearance of this work is a publishing event of the first magnitude. Frye shows that the Bible is unified by an amazing series of intricately woven literary relationships based on creative faith, vision, and a writing style matching faith and vision. He has made a good case for the unity of the Testaments, the primacy of the literary operation in understanding the Bible, and the reinstatement of polysemous meaning. In a future book, he might clarify the relationship between literary and historical criticism, develop what is meant by saying that the Bible is more than literature, and elaborate his presuppositions about theology and community.—D.J.H.

- 440r. ———, *Idem*.

T. KIRSS, "The Great Code: A Review Article," *Crux* 19 (4, '83) 18-26.—Frye presents a rich and highly suggestive set of approaches to reading the Bible in both his theoretical and his practical hermeneutics. However, he is often guilty of cavalier and random borrowing of historical, archaeological, and philological data, which is not carefully documented and is handled speculatively. The challenge remains for Frye's Christian readers to meet his demands for an adequate theory of biblical rhetoric, particularly for an alternative to his Hegelian-gnostic theory of polysemous meaning.—D.J.H.

- 441r. ———, *Idem*.

L. POLAND, "The Secret Gospel of Northrop Frye," *JournRel* 64 (4, '84) 513-519.—This volume performs an anatomy of the OT and NT read as a structurally unified single work. In keeping with its full Blakean title, it also reads the Christian Bible as the code, or perhaps key to the code, of Western culture. Neither biblical scholarship in the usual sense nor a study of the Bible as literature, the book nevertheless belongs in the tradition of scriptural exegesis and theological hermeneutics. For Frye, literature is religion; this is the gnosis that he wishes to share. Frye's secret is universal salvation.—D.J.H.

442. N. S. L. FRYER, "The freedom of the exegesis," *NedGerefTeolTyd* 25 (3, '84) 260-269.

The task of biblical exegesis is to understand and expound the "mind" of the Holy Spirit as the primary author of the Bible. Conservative evangelical exegetes should not be ashamed

to confess their solemn reverence for the whole Bible as the word of God. The time-honored grammatical-historical approach remains a sound basis for a free exegesis.—D.J.H.

443. N. L. GEISLER, "The Relation of Purpose and Meaning in Interpreting Scripture," *GraceTheolJourn* 5 (2, '84) 229-245.

The widely held hermeneutical practice of using the alleged purpose of a biblical author to determine the meaning of a text is incorrect. Purpose does not determine meaning; meaning determines purpose. Using purpose to determine meaning sometimes leads to unorthodox conclusions, including a denial of the full verbal inspiration (inerrancy) of Scripture.—D.J.H.

444. P. GISEL, "Pour une théologie de l'Écriture. Réactions face à la 'théologie du mouvement évangélique,'" *EtudThéolRel* 59 (4, '84) 509-521.

After comments about the theology of the evangelical movement and the critique addressed to it by dialectical theology, the article reflects on a theology of Scripture under three headings: the confession of a fulfillment; the biblical space—symbolism and plurality; and believing, or a specific genealogy of the human.—D.J.H.

445. J. GOLDINGAY, "Interpreting Scripture (Part 1)," *Anvil* 1 (2, '84) 153-162.

Instruction texts (e.g. OT prophecies, Paul's letters) offer direct teaching on belief and behavior. Awareness of the historical nature of these texts enriches appreciation of their human and divine aspects.—D.J.H.

446. A. GOUNELLE AND F. VOUGA, "Thèses sur l'Écriture," *EtudThéolRel* 59 (4, '84) 523-527.

Nine theses on the authority of Scripture are stated and explained under three general headings: where Scripture comes from, the nonsufficiency of Scripture, and the language of Scripture.—D.J.H.

447. E. GÜTTGEMANNS, "Textsemiotik und Eschatologie. Die Philosophie der Zeit in der 'historisch-kritischen' und in der 'textsemiotischen' Methode des Umgangs mit der Hl. Schrift," *LingBib* 55 ('84) 9-34.

This exploration of the philosophy of time in the historical-critical and text-semiotic approaches to Scripture contains five major parts: the ideology of the historical-critical method, the discovery of eschatology within the historical-critical method, "being and time"—"time and being"—the hermeneutical turning point, the human person and "desire" in the history of philosophy, and the ideological principles of text semiotics.—D.J.H.

448. E. S. MALBON, "The Spiral and the Square: Lévi-Strauss's Mythic Formula and Greimas's Constitutional Model," *LingBib* 55 ('84) 47-56.

D. Patte's attempt at interrelating narrative structures (as conceived by A. J. Greimas) and mythical structures (as conceived by C. Lévi-Strauss) is important and challenging. Nevertheless, it is inappropriate to subordinate Lévi-Strauss's spiral formula to Greimas's square or to superimpose Greimas's square on Lévi-Strauss's formula. Moreover, Greimas and Lévi-Strauss raise different issues and offer different insights; it is unwise to move too swiftly or surely to accommodate one system of analysis to the other.—D.J.H.

449. C. M. MARTINI, "Bischofsamt und Schriftlesung," *ErbAuf* 60 (5, '84) 335-344.

The article first contrasts the author's life as a biblical scholar with his work as Catholic archbishop of Milan since late 1979. Then it explains the steps in *lectio divina*: reading, meditation, contemplation, discernment, and deliberation. — D.J.H.

450. R. NICOLE, "The Inspiration and Authority of Scripture: J. D. G. Dunn versus B. B. Warfield (continued)," *Churchman* 98 (3, '84) 198-208.

The third installment [see § 28-848] surveys the practical impact of Dunn's view of inspiration on his handling of Scripture. Its order relates to Dunn's conception of authority and the three elements that he listed [see § 27-442] as constituting a tripod: Scripture and exegesis, freedom of the Spirit and 20th-century developments, and tradition and Dunn's emancipation. [The same issue contains a response by Dunn (pp. 208-215) and a reply by Nicole (pp. 215-216).] — D.J.H.

451. T. B. OMMEN, "Bultmann and Gadamer: The Role of Faith in Theological Hermeneutics," *Thought* 59 (234, '84) 348-359.

According to R. Bultmann, the basis for understanding in exegesis and biblical theology is the fact that the interpreter and the biblical writers live in the same world and face common problems of human existence. In his search for a "universal" form of preunderstanding, Bultmann anticipated many of the concerns of present-day "public" theology. H.-G. Gadamer maintains that the appropriate preunderstanding for interpreting Christian texts includes the Christian conviction that authentic existence depends on divine grace, and the interpreter's involvement in the "effective history" of Christian tradition. The central risk in Gadamer's approach is that it undermines the claim of the Christian gospel to provide a decisive illumination of the meaning of human existence. In his view of theological hermeneutics, Gadamer is closer to K. Barth and other right-wing critics of Bultmann than to Bultmann himself. — D.J.H.

452. P. J. RICHTER, "Recent Sociological Approaches to the Study of the New Testament," *Religion* 14 (1, '84) 77-90.

In discussing recent treatments of early Christianity as a social reality, it is important to distinguish between protosociological and sociological approaches. Work at the protosociological level includes social descriptions of realia contained in early Christian materials, social history, and analytical uses of sociological concepts. Work at the sociological level involves using sociological theories or models, testing sociological theories on NT material, and using NT material to illustrate the application of particular sociological models. — D.J.H.

453. R. L. ROHRBAUGH, "Methodological Considerations in the Debate over the Social Class Status of Early Christians," *JournAmAcadRel* 52 (3, '84) 519-546.

A broadly defined understanding of social class as a political-economic power group will best serve the needs of the NT scholar. The central concern will be the power (or lack thereof) to control the economic system and expropriate its surplus. Within this larger framework, various relations of authority (buyer/seller, debtor/creditor, worker/nonworker, etc.) might prove useful in the analysis of positions held by persons in the texts. Nearly all the early Christians about whom we know anything were in a powerless situation that left them subject to the machinations of others. — D.J.H.

454. F. ROSSI DE GASPERIS, "Reading and Praying the Bible Today," *RevRel* 43 (5, '84) 724-732.

The Bible should be read as a whole, as a book, and for prayer. How God speaks through the literary artistry of the biblical writers is well illustrated by Jesus' washing of his disciples' feet (Jn 13:1-20), Jesus' journey to Jerusalem (Lk 9:51-19:46), and the Lukan theme of God's visitation.—D.J.H.

455. J. ROUSSEAU, "Die Nuwe Testament—gesagsbron vir 'n christelike veelgodedom? (The New Testament—source for a Christian polytheism?)," *Scriptura* 11 ('84) 50-78.

Christians interpret the Bible in so many, and often contradictory, ways with regard to theological and ethical matters that Christianity could be accused of polytheism. The only way out of this dilemma is to verify and give an account of everything that influences the interpreter's understanding of the NT, including presuppositions about reality, science, truth, God, and the NT. It is also necessary to acknowledge the interrelatedness of the theological, historical, and linguistic approaches to the NT. A "relational model" for understanding the NT rejects fundamentalism and biblicism; it explains adequately the origin, form, and message of the NT; and it bridges the gap between the NT message and its application for today.—B.C.L.

- 456r. E. SCHÜSSLER FIORENZA, *In Memory of Her* [NTA 28, pp. 97-98; §§ 29-21r-22r].

J. MURPHY-O'CONNOR, "A Feminist Re-reads the New Testament," *DocLife* 34 (7, '84) 398-404, (9, '84) 495-499.—Rich in original insights and profound in scholarship, this book deserves to be revolutionary in its impact on the church. Its controlling insight is that the locus of revelation is not the canon, but the ministry of Jesus and the life of the community called forth by him. The articles make critical observations on Schüssler Fiorenza's treatment of Jesus' ministry, Jesus' alleged repudiation of patriarchal marriage, marriage and discipleship, the Twelve, Acts, patronage, and Paul's role in incipient patriarchalism and the demise of women's authority. However, no honest critic can dismiss the central thrust of Schüssler Fiorenza's analysis as feminist exegesis; her demonstration of the equality of all in the Jesus movement is incontestable.—D.J.H.

457. H. SCHWEIZER, "Wovon reden die Exegeten? Zum Verständnis der Exegese als verstehender und deskriptiver Wissenschaft," *TheolQuart* 164 (3, '84) 161-185.

After pointing out some deficiencies of historical-critical exegesis and noting its tendency to move away from the text, the article shows how an approach to texts based on modern linguistics can remedy those deficiencies, and illustrates the new approach with studies of Psalm 126 and Lk 18:9-14. Exegetes who incorporate the perspectives of modern linguistic science can better express the meaning of the ancient texts and help them reach people today on their level of faith than the conventional historical critics can.—D.J.H.

458. J. W. SMITH AND S. WARD, "Bultmann on the New Testament and Mythology," *Sophia* [Geelong, Australia] 23 (2, '84) 4-12.

R. Bultmann's proposals to demythologize the NT proclamation and to advance an existentialist interpretation of it are theoretically defective. If the "mythological" account of Christianity is inadequate, then Bultmann contradicted himself in his statements about the Christ-event, the crucifixion, and the resurrection, for all these involve talk about a God who

seems to be "outside" the human condition. On the other hand, a consistent existentialist Christian theology should, by the principle of parsimony, eliminate all "God-talk." This results in a position that is not specifically Christian at all.—D.J.H.

459. E. P. TRESTER, "Adult Bible Study: Three Tools and Approaches," *BibTheolBull* 14 (4, '84) 149-151.

In helping adults to master the results of critical biblical scholarship, J. H. Hayes and C. R. Holladay's *Biblical Exegesis* (1982), N. Turner's *Handbook for Biblical Studies* (1982), and R. Maas's *Church Bible Study Handbook* (1982) will be genuine aids. However, the education and training of a competent exegete is one thing; adult Bible study in the local church and its facilitation are something else.—D.J.H.

460. G. TURNER, "Biblical Inspiration and the Paraclete," *NewBlackfr* 65 (772, '84) 420-428.

If we are to sustain belief in biblical inspiration, we must cut inspiration loose from inerrancy. Moreover, we must move away from considering the Bible (and its authors) as an object, in favor of looking at it as an active agent revealing God to its readers. To call the Bible a *paraklētos* would be legitimate, since as a text it fulfills the same functions as the Spirit and Jesus do in the Fourth Gospel.—D.J.H.

461. G. WACHLER, "The Authority of Holy Scripture," *ConcJourn* 10 (5, '84) 171-180.

When the Holy Spirit opens the human heart by means of what Scripture says to it, Scripture authenticates itself as the word of God to that person. Both Jesus and the apostles attest the divine authority of the OT and the NT proclamation. Scripture substantiates its divine authority by its appeals to direct revelation and divine inspiration. An excursus on the truth and genuineness of the words of Jesus concludes the article.—D.J.H.

462. C. M. WILLIAMSON, "The New Testament Reconsidered: Recent Post-Holocaust Scholarship," *Quarterly Review* [Nashville, TN] 4 (4, '84) 37-51.

The old anti-Jewish model of NT interpretation focused on "late Judaism," law and legalistic piety, the Pharisees as Jesus' enemies, and Jewish guilt for Jesus' death. Through recent scholarship, the image of the Pharisees has been greatly improved. It is also recognized now that the conflicts between Jesus and the Pharisees in the Gospels reflected the hostility between the Pharisaic leaders of the synagogue and the church in the late 1st century A.D. Moreover, the image of Paul as juxtaposing the gospel and Pharisaism or the Law has been corrected.—D.J.H.

Textual Criticism

463. J. N. BIRDSALL, "Two Lectionaries in Birmingham," *JournTheolStud* 35 (2, '84) 448-454.

One Birmingham (UK) lectionary (Gregory-Aland no. 1586), now in the Mingana Collection of the Selly Oaks Colleges Central Library, can contribute to plotting the history of the readings in the menologion and the synaxarion. A second Birmingham lectionary, kept at Woodbrooke College, shows tendencies toward antiquity in its order of lections and its text.—D.J.H.

464. R. BOHLEN, "Ein denkwürdiges Jubiläum: Die Entdeckung des Codex Sinaiticus im Jahre 1859," *TrierTheolZeit* 93 (4, '84) 309-314.

The events surrounding the discovery and publication of Codex Sinaiticus by C. Tischendorf (1815-74) are recounted.—D.J.H.

465. H. J. DE JONGE, "Novum Testamentum a Nobis Versum: the Essence of Erasmus' Edition of the New Testament," *JournTheolStud* 35 (2, '84) 394-413.

The revised, English version of an article published in Dutch in *Lampas* [§ 27-36; see § 29-233]. In judging the Greek text in Erasmus' NT, one should realize that it was not intended as a textual edition in its own right; rather, it served to give the reader of the Latin version, which was Erasmus' main point, the opportunity to find out whether the translation was supported by the Greek.—D.J.H.

466. T. C. SKEAT, "The Codex Vaticanus in the Fifteenth Century," *JournTheolStud* 35 (2, '84) 454-465.

After summarizing J. Šagi's article on the problem of the history of MS B (Vatican Greek Codex 1209) [see § 17-31], this article describes various features in the 15th-century restoration of the manuscript: the haphazard insertion of chapter and section numbers, the attempts at artistic embellishment, the addition of the missing portions of the text, the grandiose title at the beginning of Genesis, the large ornamental epsilon at the beginning of Genesis, the addition of initial letters in the supplementary section of the Psalms, and the additions in red ink. The restoration may have been undertaken at Constantinople shortly before the departure of the Greek delegation en route to the Council of Ferrara-Florence in 1438-39. Perhaps the Greek delegates intended the restored manuscript as a gift for the Pope.—D.J.H.

Textual Criticism, §§ 29-513r, 604, 607-609, 657.

Biblical Philology

467. L. R. BAILEY, "What a Concordance Can Do for You. The Bible Word by Word," *BibArchRev* 10 (6, '84) 60-67.

After explaining what a concordance to the Bible is, the article describes the kind of data that can be obtained from Strong's and Young's analytical concordances to the King James Version. Information about other English concordances and concordances for the Hebrew, Greek, and Latin biblical texts is also provided.—D.J.H.

468. J. L. BOYER, "The Classification of Participles: A Statistical Study," *GraceTheolJourn* 5 (2, '84) 163-179.

Based on a computer analysis of participles in the Greek NT, this article divides the participles into two major categories (adjectival and adverbial/verbal) and explains the sub-categories within each major category. Three statistical tables are appended to the discussion.—D.J.H.

469. G. G. COHEN AND C. N. SELLERS, "The Case for Modern Pronunciation of Biblical Languages," *GraceTheolJourn* 5 (2, '84) 197-203.

The most effective way to teach NT Greek and OT Hebrew is to use the Modern Greek

and Modern Hebrew pronunciations. This is especially true because within the past forty years (1) audiovisual aids have become available so that NT Greek can be taught as a living language, and (2) OT Hebrew is living again in Israel and can be mastered with new thoroughness.—D.J.H.

470. G. H. R. HORSLEY, "Divergent Views on the Nature of the Greek of the Bible," *Biblica* 65 (3, '84) 393-403.

Even though the sociohistorical conclusions that A. Deissmann drew from his lexicographical research are open to doubt, his demonstration that "Bible" Greek is vernacular Koine remains of permanent value. N. Turner's attempt in *Christian Words* (1980) at returning to the pre-Deissmann era in the study of NT vocabulary is demonstrably a cul-de-sac. On the contrary, J. A. L. Lee's *Lexical Study of the Septuagint Version of the Pentateuch* (1983) shows that an abundant harvest can still be reaped by those who follow Deissmann.—D.J.H.

471. M. J. SUGGS, "Koinonia in the New Testament," *Mid-Stream* [Indianapolis, IN] 23 (4, '84) 351-362.

The Greek word *koinōnia* and its cognates refer primarily to participating in something with someone. In more than half of the Pauline occurrences, the thing shared can be explained adequately at the social and/or psychological level. In other passages (e.g. 1 Cor 10:14-20; Phil 3:10-11; 2 Cor 13:13), the thing shared is in some sense transcendent (Christ, the sufferings of Christ, the Holy Spirit). The special Johannine usage (e.g. 1 Jn 1:3-7) amounts to a formula of inclusion/exclusion appropriate to the late-formal and early-institutional stages of a social movement, when orthodoxy/orthopraxy has become an issue.—D.J.H.

Biblical Translation

472. D. CRANMER, "Translating for Paragraph Cohesion," *BibTrans* 35 (4, '84) 432-436.

The strangeness in our Bible translations can be reduced by comparing scripts in the Bible with those in the languages of translation. An exercise involving the rearrangement and retelling of Mk 6:17-29 illustrates some devices that may be needed to make the story cohesive in West African languages.—D.J.H.

473. M. GREENBERG, "Can Modern Critical Bible Scholarship Have a Jewish Character?" *Immanuel* 15 ('82-'83) 7-12.

Two approaches to the biblical text are exemplified in the New English Bible. The OT section places emphasis on the modern scholar's authority to add, delete, and change the text in order to obtain the maximum-possible approximation to the lost original. The NT section is concerned mainly with uncovering the wealth of meaning in Scripture, and building a bridge between the venerated text and the community eager for its message. Jewish biblical scholarship should encourage both approaches.—D.J.H.

474. B. HOBERMAN, "Translating the Bible," *The Atlantic* [Boston, MA] 255 (2, '85) 43-51, 54-58.

After sketching the history of translating the Bible into English (with particular attention to the Revised Standard Version), the article discusses four major issues facing translators

today: canon, textual basis, interpretation, and English style. It concludes with critical observations on the Living Bible and the Inclusive Language Lectionary project.—D.J.H.

475. W. R. HOGG, "The Scriptures in the Christian World Mission: Three Historical Considerations," *Missiology* [Scottsdale, PA] 12 (4, '84) 389-404.

The article considers three developments connected with the Bible that have been given inadequate attention by those who study and teach missiology: the Septuagint as the first translation of Scripture for mission, the technological revolutions brought about by the introduction of the codex and the development of printing, and the flood of Scripture translations in the 19th and 20th centuries.—D.J.H.

- 476r. *An Inclusive Language Lectionary. Readings for Year A* [NTA 28, pp. 195-196; § 29-41r].

G. RAMSHAW-SCHMIDT, "An Inclusive Language Lectionary," *Worship* 58 (1, '84) 29-37.—In some places (e.g. the "people" language) the new lectionary accurately translates the Hebrew and Greek texts of the Bible in order to eliminate inappropriate sexual bias. In other places (e.g. the "son" language, the use of "God the Father and Mother") it has deliberately altered the Revised Standard Version because of certain questionable theories about metaphor.—D.J.H.

477. L. R. KEYLOCK, "At Great Risk," *ChristToday* 28 (14, '84) 47-51.

Among the most interesting persons associated with various English Bible translations were John Wycliffe, William Tyndale, Miles Coverdale, John Rogers, William Whittingham, Matthew Parker, Gregory Martin, Richard Bancroft, and B. F. Westcott and F. J. A. Hort. Many of them did their work with the express opposition of the church of their day, and fled to the European continent at the risk of their lives.—D.J.H.

478. H. SAHLIN, "Några randanmärkningar till NT 81" [Some Marginal Notes to NT 81], *SvenskExegÅrs* 49 ('84) 74-82.

The new Swedish translation of the NT (1981) has provoked much discussion in Sweden, usually in terms of choice of words, style, etc. But certain passages in the Greek text used by the translators are problematic, and call for philological and text-critical discussion. This article takes up some examples of such problems and proposes some solutions.—B.A.P.

Bulletins

479. E. BEST, "Recent Foreign New Testament Literature," *ExpTimes* 96 (2, '84) 41-45.

The seven recently published books covered in this survey are two commentaries (R. Schnackenburg on Ephesians, P. Bonnard on the Johannine epistles), two studies of Paul (by G. Theissen and G. Lüdemann), a collection of papers on the Gospels, and two collections of articles on apocalypticism.—D.J.H.

480. M. GERHART, "Conversing with the Bible," *Commonweal* [New York] 112 (2, '85) 54-55.

Descriptions and evaluations of seven recently published books, all reflecting the attempt at interpreting the Bible in an age particularly conscious of its own historicity.—D.J.H.

481. D. J. HARRINGTON, "Books on the Bible," *America* [New York] 151 (17, '84) 367-371.

Twenty-five recently published books, all in English, on various aspects of biblical study are described and evaluated.—D.J.H.

482. D. SENIOR, "The New Testament in Review," *BibToday* 22 (6, '84) 401-405.

Brief descriptions and evaluations of fifteen recently published books, all in English, on various aspects of NT study are followed by an annotated list of eleven more books.—D.J.H.

483. D. SENIOR, "The New Testament in Review," *BibToday* 23 (1, '85) 65-70.

Descriptions and evaluations of twenty-two recently published books, all in English, on various aspects of NT study are followed by comments on three new series.—D.J.H.

484. L. WALTER, "Bulletin d'Écriture Sainte," *EspVie* 94 (47, '84) 632-636.

Descriptions and evaluations of M. Carrez et al., *Les lettres de Paul, de Jacques, Pierre et Jude* (1983); J. Carmignac, *La naissance des Evangiles synoptiques* (1984); P. Grelot, *Evangiles et tradition apostolique* (1984); and C. Chalier, *Judaïsme et altérité* (1982).—D.J.H.

GOSPELS—ACTS

Gospels (General)

485. H. D. BETZ, "New Literature on the Gospels and the Acts of the Apostles," *JournRel* 64 (4, '84) 539-547.

This annotated bibliography of important books and survey articles published since ca. 1970 is divided into seven parts: general introduction, sources of the Gospels (the sayings of Jesus, Q, miracle stories, the pre-Synoptic passion narratives), Mt, Mk, Lk, Acts, and Jn.—D.J.H.

486. J. P. DOYLE, "Healing Means the Presence of the Healer," *ChicStud* 23 (3, '84) 273-286.

The Gospels inform and form disciples. They address the "mystery of faith" within the believer by literary and psychological symbol, and raise it to consciousness. They give it scope for the projection of a Presence into the text; this Presence is viewed as clothed with the mode and manner of the story. The Gospels must be read as religious literature, and with sensitivity to the healing Presence encountered in them.—D.J.H.

487. G. LINDESKOG, "Johannes der Täufer. Einige Randbemerkungen zum heutigen Stand der Forschung," *AnnSwedTheolInst* 12 ('83) 55-83.

This reflection on research about John the Baptist takes into account not only articles and commentaries but also the monographs by M. Dibelius, E. Lohmeyer, C. H. Kraeling, R. Schütz, and W. Wink. It considers John's roles as forerunner and baptizer, his preaching about the "one to come," the baptism of Jesus (see Mt 3:13-17; Mk 1:9-11; Lk 3:21-22), the parallels between John and Jesus, and autonomous NT traditions about John.—D.J.H.

488. G. MURRAY, "Alternative Interpretations in the Gospels," *ClerRev* 69 (11, '84) 394-397.

The article discusses seven Gospel texts regarding which alternative interpretations are possible: Mt 1:18-20; 11:12; Lk 16:1-8; 18:9-14; Jn 3:14-17; 3:31; and 19:12-13.—D.J.H.

489. P. RICOEUR, "From Proclamation to Narrative," *JournRel* 64 (4, '84) 501-512.

By showing the relation between three sorts of occasions for narration (announcements, controversies, sufferings) and their functions (critical, exemplary, inaugural), it is possible to establish the internal necessity of passing from proclamation of the gospel to the Gospel narratives. In the same stroke, N. Perrin's effort to join R. Bultmann's legacy with that of J. Jeremias is also vindicated.—D.J.H.

Jesus

490. R. A. BATEY, "Jesus and the Theatre," *NTStud* 30 (4, '84) 563-574.

The use of the word *hypokritēs* in all four sources behind the Synoptic Gospels suggests that Jesus was familiar with stage actors. He may well have been acquainted with the theater built at Sepphoris under Herod Antipas [see § 28-936] and may have attended events held in it.—D.J.H.

491. M. J. DOWN, "The Sayings of Jesus about Marriage and Divorce," *ExpTimes* 95 (11, '84) 332-334.

According to Mk 10:2-9; Mt 19:3-8, Jesus declared that divorce is not God's will and that marriages should be lifelong. By referring to the Mosaic permission (see Mk 10:5; Mt 19:8), Jesus admitted that in a fallen world divorce is both possible and permissible. Jesus' other divorce saying (see Mk 10:10-12; Lk 16:18; Mt 5:31-32; 19:9) was a haggadic teaching designed to shock the Jews out of their complacency over divorce by categorizing it as adultery. The so-called exceptive clauses (see Mt 5:32; 19:9) reflect Matthew's mistaking Jesus' haggadah for halakah.—D.J.H.

- 492r. F. DREYFUS, *Jésus savait-il qu'il était Dieu?* [NTA 28, p. 323].

J. GALOT, "Jésus savait-il qu'il était Dieu?" *EspVie* 94 (47, '84) 625-632.—The argument developed in this work is impressive and convincing. Dreyfus outlines the basic points of an interpretation of the historical Jesus with the Fourth Gospel as a starting point. After summarizing Dreyfus's presentation, the article makes further observations on the Fourth Gospel and the testimony of the beloved disciple, the interpretation of Jesus' self-consciousness, and the diversity and universality of revelation.—D.J.H.

493. E. GRÄSSER, "Norman Perrin's Contribution to the Question of the Historical Jesus," *JournRel* 64 (4, '84) 484-500.

N. Perrin's contribution to the problem of the historical Jesus lay in his attempt at building a bridge between extreme fronts. When he attributed to the proclamation of the historical Jesus a maieutic, corrective, and paradigmatic significance for faith (whose "main source," however, he located in the Easter kerygma), he did not go as far as J. Jeremias, who posited Jesus' *ipsissima vox* as the ground of faith. On the other hand, he moved beyond R. Bultmann, whose interest in Jesus as soteriological event was confined to the mere "thatness" of his

earthly existence. Perrin wished to show that there is neither a historical nor a theological necessity for surrendering the question of the historical Jesus.—D.J.H.

494. J. L. ICE, "What Albert Schweitzer Believed About Jesus," *Christian Century* [Chicago] 102 (1, '85) 11-14.

For A. Schweitzer, the "spiritualized Jesus" was the supreme spiritual and religious authority. Schweitzer believed that the facts about Jesus uncovered by the historical-critical approach serve as a basic parameter and guide to the continued clarification of our spiritual response to, and historical understanding of, Jesus for all times.—D.J.H.

- 495r. R. LEIVESTAD, *Hvem ville Jesus vaere?* [NTA 27, p. 333].

N. A. DAHL, "Hvem ville Jesus vaere?" [Who Did Jesus Want to Be?], *NorskTeolTids* 85 (2, '84) 81-90.—Leivestad raises an old question in historical-critical scholarship. The most common answer is that Jesus looked upon himself as the Son of Man. Leivestad rejects the theory of an apocalyptic Son of Man, and suggests instead that Jesus looked upon himself as the Messiah, although the specific implications of this role remain unclear; Jesus' conviction of being the Messiah was based on his Davidic descent. But Leivestad's hypothesis is the product of psychologizing. The minimal, albeit historically more secure, solution that Jesus (when he was asked) accepted the role of Messiah without accepting its traditional content is preferable.—H.M.

- 496r. C. MARUCCI, *Parole di Gesù sul divorzio* [NTA 27, p. 210; § 28-72r].

R. NEUDECKER, "Wie steht es heute mit den Worten Jesu zur Ehescheidung?" *Gregorianum* 65 (4, '84) 719-724.—Marucci's dissertation is characterized by solid and comprehensive exegetical learning, breadth of documentation, and wide vision regarding questions of biblical-theological and historical content. But there are some methodological deficiencies in his treatment of Judaism and Jewish sources. Also, his interpretation of the Matthean exceptive clauses (see Mt 5:32; 19:9) is open to question on certain points.—D.J.H.

497. C. M. WATTS, "The Intention of Schleiermacher in *The Life of Jesus*," *Encounter* 46 (1, '85) 71-86.

D. F. Strauss's critique of F. Schleiermacher's *Life of Jesus* missed the mark because it assumed Schleiermacher to have a rationalistic view of history, and so judged him by a standard that the latter would have found unacceptable. For Schleiermacher, the task of producing a critical history of Jesus necessarily involved a speculative dimension and a christological articulation.—D.J.H.

Passion and Death

498. R. E. BROWN, "Brief Observations on the Shroud of Turin," *BibTheolBull* 14 (4, '84) 145-148.

The recent scientific investigations of the Shroud of Turin indicate that the body image on it was formed somehow from a dead human body. But when one asks basic questions about the image (how? by whom? of whom? why? where? when?), many possible explanations emerge. Moreover, certain features of the image and the blood stains suit artistry better than natural reproduction. And only with great difficulty can one imagine from reading the Gospels that Jesus' burial cloth was in the form of the Shroud of Turin.—D.J.H.

499. J. GARCÍA DE GALDEANO, "La muerte de Jesús. El hecho y su significado," *Mayéutica* 10 (28, '84) 3-41.

After comments about the importance of studying Jesus' death, the article surveys the pertinent non-Christian and Christian sources, and assembles the historical facts regarding the juridical situation in Judea and the events leading to Jesus' death (arrest and antecedents, interrogations, Jesus before Pilate, crucifixion). Then it discusses the theological significance of Jesus' death: Jesus may well have foreseen his violent death, and let it shape his service and existence for others. The first Christians considered Jesus' death to have been a judicial error, but came to express its ultimate meaning in various ways (eschatological, soteriological, sacrificial, etc.).—D.J.H.

500. W. SCHENK, "Der derzeitige Stand der Auslegung der Passionsgeschichte," *Der Evangelische Erzieher* [Frankfurt/M.] 36 (5, '84) 527-543.

The present state of research on the passion of Jesus according to the Gospels is discussed under four headings: the removal of false apologetics; the premature historical quest; whether Jesus' death was the consequence of his activity; and the "scandal of the cross" and its meaning. A four-page bibliography concludes the article.—D.J.H.

Synoptics

- 501r. D. BIVIN AND R. BLIZZARD, *Understanding the Difficult Words of Jesus* (Arcadia, CA: Makor Publishing, 1983).

W. W. FIELDS, "Understanding the Difficult Words of Jesus," *GraceTheolJourn* 5 (2, '84) 271-288.—This book popularizes some of the results of a whole generation of research into the linguistic and literary background of the Synoptic Gospels by D. Flusser, R. L. Lindsey, and their associates in Jerusalem. The ideas in the book are generally good, and most of them can be received with enthusiasm. However, the informal style and the largely undocumented format in which these ideas are presented may detract from their ready acceptance.—D.J.H.

502. C. BUZZETTI, "Parallels in the Synoptic Gospels: A Case Study," *BibTrans* 35 (4, '84) 425-431.

Every common-language translation of the Synoptic Gospels should adopt the following principles: (1) All major coincidences, differences, and similarities should be reflected in the second-language text. (2) Smaller and less-important coincidences cannot be reflected in any good translation of the meaning. The application of these two principles is illustrated with reference to eighteen Synoptic passages in the revised NT section of *Parola del Signore*.—D.J.H.

503. P. CULBERTSON, "The Pharisaic Jesus and His Gospel Parables," *Christian Century* [Chicago] 102 (3, '85) 74-77.

Little in Jesus' uncontested words suggests that he stood outside the Pharisaic movement. Rereading the parables of the prodigal son (Lk 15:11-32), the wise and foolish virgins (Mt 25:1-13), and the wicked tenants (Lk 20:9-16a) through Jesus' Judaism illustrates how Christians have misunderstood their meaning because of estrangement from the Jewish setting in which they were told.—D.J.H.

504. J. K. HOWARD, "New Testament Exorcism and its Significance Today," *ExpTimes* 96 (4, '85) 105-109.

The NT accounts of exorcisms are fewer than is frequently supposed and almost entirely confined to Jesus' ministry (see Mk 1:21-28 par.; Mk 5:1-20 parr.; Mt 9:32-34; 12:22; Mk 7:24-30 par.; Mk 9:14-29 parr.). Only those conditions associated with abnormal behavior patterns and inexplicable in the terms of the time (e.g. dissociative reactions, catatonic schizophrenia, epilepsy) were specifically ascribed to evil spirits. The continuing significance of the NT exorcisms as proclaiming Jesus' power over evil is not affected by the etiology of the disorders.—D.J.H.

505. M. KISTER, "The Sayings of Jesus and the Midrash," *Immanuel* 15 ('82-'83) 39-50.

The English version of an article published in Modern Hebrew in *Jerusalem Studies in Jewish Thought* [see § 27-86].—D.J.H.

506. A. LINDEMANN, "Literaturbericht zu den Synoptischen Evangelien 1978-1983," *TheolRund* 49 (4, '84) 311-371.

The second part of this survey of recent books and articles on the Synoptic Gospels [see § 29-76] considers each Gospel in turn (Mk, Mt, Lk) with reference to general studies, investigations of individual theological themes, analyses of particular pericopes and sections, and commentaries. Observations on the general state of Synoptic research ("diverse") and suggestions for future study complete the report.—D.J.H.

507. G. MURRAY, "Mark the Conflator," *DownRev* 102 (348, '84) 157-162.

Examination of fourteen cases in which the Synoptic Gospels report the same incidents and sayings demonstrates that time after time Mark appears to have conflated Mt and Lk.—D.J.H.

508. S. PEDERSEN, "Nye lignelsesteoretiske perspektiver" [New Theoretical Perspectives on Parables], *DanskTeolTids* 47 (3, '84) 187-214.

This survey of sixteen books published since 1973 finds three major trends in recent studies of parables: (1) treatment of the historical and socioeconomic context as well as the religious background, especially in Jewish midrash (D. Flusser, J. D. M. Derrett, K. E. Bailey); (2) renewed discussion of the nature and function of metaphors (H.-J. Klauck, M. Boucher, J. D. Crossan, S. TeSelle, W. Harnisch, P. Ricoeur, T. Aurelio, H. Weder); and (3) less focus on the historical situation and more on the parables as present statements (M. A. Tolbert, B. B. Scott).—H.M.

Matthew

509. R. H. ALBERS, "Perspectives on the Parables—Glimpses of the Kingdom of God," *WordWorld* 4 (4, '84) 437-454.

After remarks on Mt and on the parable as a literary genre, this article examines the Matthean parables of the unmerciful servant (18:21-35), the good employer (20:1-16), the two sons (21:28-32), the wicked tenants (21:33-43), and the marriage feast (22:1-14). Jesus' parables provide an important homiletic model, highlight critical issues for faith and life, and reveal glimpses of God's kingdom.—D.J.H.

510r. F. W. BEARE, *The Gospel according to Matthew* [NTA 26, p. 317].

R. H. GUNDRY, *Matthew* [NTA 26, p. 318; § 28-480r].

R. A. GUELICH, *The Sermon on the Mount* [NTA 27, p. 208; § 29-89r].

J. NOLLAND, "Recent Studies in Matthew: A Review Article," *Crux* 19 (2, '83) 25-29.— These new scholarly commentaries on Mt deserve attention and gratitude. But Beare's fundamental lack of sympathy with much of Matthew's theology is a considerable liability. At the heart of Gundry's work is the questionable assumption that Matthew freely composed the distinctive sections of his Gospel. Guelich consistently opposes the ethicizing of the Sermon on the Mount; his insistence on the "already" aspect of the beatitudes (see Mt 5:3-12) stands in tension with the actual text.—D.J.H.

511. F. BRÄNDLE, "Jesucristo, único maestro y sabiduría de Dios en Mateo," *RevistaEspir* 43 (171, '84) 187-209.

Matthew portrayed Jesus as the truly just person who fulfills the human longing for justice, and as the transcendent Wisdom of God who pitches his tent among us. This Jesus shows the way toward justice and wisdom to the believing community (see Mt 23:8).—D.J.H.

512. R. DOYLE, "Disciples as Sages and Scribes in Matthew's Gospel," *Word in Life* [North Sydney, NSW] 32 (4, '84) 4-9.

Throughout Mt, Jesus' disciples are presented as scribes and sages whose understanding translates into action. The "discipled" scribes (see Mt 13:51-52) become assimilated to Jesus the Wisdom of God, which entails suffering (see Mt 23:34).—D.J.H.

513r. H.-M. SCHENKE (ED.), *Das Matthäus-Evangelium im mittelägyptischen Dialekt des koptischen (Codex Scheide)* [NTA 28, p. 86].

A. SHISHA-HALEVY, "'Middle Egyptian' Gleanings: Grammatical Notes on the 'Middle Egyptian' Text of Matthew," *Chronique d'Egypte* [Brussels] 58 (115-116, '83) 311-329.— It is difficult to overstate the importance of this book or to overpraise its editor for a perfect execution of his task. This edition of the Middle Egyptian version of Mt will prove a veritable milestone in Coptic grammatical and dialectological research. After describing the book, the article offers notes on morphology, the noun, the verb, and sentence arrangement.—D.J.H.

514. M. J. SELVIDGE, "Violence, Woman, and the Future of the Matthean Community: A Redactional Critical Essay," *UnSemQuartRev* 39 (3, '84) 213-223.

The Matthean community was challenged by the effects of a violent war and the intrusion of peoples from a variety of backgrounds. Against this horizon of violence, Matthew saluted women for their persistence, daring, and fidelity (see 9:18-26; 15:21-28; 26:6-13). He also included stories about mothers who conspired to use their children in order to gain influence or favors (see 14:3-12; 20:20-28). Rather than supporting a traditional family structure, Matthew pointed to new relationships not based on one's heritage (see 12:46-50; 22:23-33).—D.J.H.

515. A. G. VAN AARDE, "Verlede en hede op die Gebied van die Matteusnavorsing: 'n oorsig van die verskillende interpretasiemodelle (Past and present in Matthean research: A review of the various interpretation models)," *Scriptura* 11 ('84) 1-49.

A review of recent Matthean scholarship, with particular attention to hermeneutics and

theological content, reveals that variance in scholarly opinions accords with the variety of exegetical methods. At present, Matthean research takes place mainly according to two paradigms: historical criticism (including literary, tradition, form, and redaction criticism), and synchronic methods (e.g. structuralism, South African discourse analysis, narrative criticism). Some scholars have been converted to the newer approaches, though theses under the older paradigm continue to proliferate. A fourteen-page bibliography of recent Matthean studies concludes the article.—B.C.L.

Mt, § 29-812.

516. [Mt 1-2] R. HODGSON, "The Christmas Story," *BibToday* 22 (6, '84) 355-360.

The Matthean infancy narrative (Mt 1-2) taught its ancient readers about the person of Jesus and the world into which he had been born. The Lukan infancy narrative (Lk 1-2) defended Christianity's claim to be an authentic religion, and laid out the relevance of the gospel for social justice.—D.J.H.

517. [Mt 5:3-12] F. RIPOLL, "The Beatitudes of the Kingdom," *Biblehashyam* 10 (2, '84) 85-88.

As the self-portrait of Jesus, the beatitudes in Mt 5:3-12 describe the ideal of human behavior and the perfect citizen of the kingdom.—D.J.H.

518. [Mt 5:9] L. J. WHITE, "Peacemakers in Matthew's World," *BibToday* 23 (1, '85) 29-34.

In Matthew's honor/shame culture, the beatitude about the peacemakers (see Mt 5:9) primarily concerned internal relationships among Jesus' disciples. As children of God, Jesus' followers were able to extend their peace in the face of external assaults, though there is little evidence that they viewed themselves as agents of social change.—D.J.H.

519. [Mt 5:17-48] J. KALLIKUZHUPPIL, "The Greater Righteousness," *Biblehashyam* 10 (2, '84) 89-105.

Mt 5:17-20 underlines the messianic fulfillment of the Law and the Prophets, and insists on the faithful observance of the commandments. Mt 5:21-48 explains the nature of the "greater righteousness," realized in the law of love, as the rule of life for Jesus' disciples.—D.J.H.

520. [Mt 5:44] W. WOLPERT, "Die Liebe zum Nächsten, zum Feind und zum Sünder," *TheolGlaub* 74 (3, '84) 262-282.

In the wake of recent scholarly attention to the sixth antithesis in the Sermon on the Mount (Mt 5:44; Lk 6:35), the article sets out to answer two questions: (1) How does love of one's enemy relate to love of one's neighbor, and what is the meaning of "enemy" and "neighbor" in the context? (2) What kind of "love" for one's enemy did Jesus require? In the OT and Jewish literature (see, e.g. Lev 19:18; *Joseph and Asenath*; 1QS 10:18ff.) the definition of "neighbor" included personal enemies, but enemies of God (or the people of God), i.e. sinners, fell into a separate category. Jesus, on the other hand, condemned hatred of sinners. The command to love enemies is a necessary consequence of the command to love neighbors; it is the criterion of ethical intention. The command to love enemies can also be found in Greco-Roman sources. An enemy is to be loved like any human being for his or her own

sake. The NT obligation to love sinners in addition to enemies is contingent on God's calling of sinners to conversion; only because God gratuitously offers sinners the possibility of deciding for the good, are they also deserving of love. Only when God's patient desire for the salvation rather than death of sinners becomes apparent, is it equally apparent that the love commanded toward sinners is a love relying on hope. Love of enemies and love of sinners have different bases and different consequences. Toward sinners love has a corrective function, but not toward enemies. The love for enemies required by Jesus first concerns intention; how it was to be translated into action was indicated but not specifically articulated. Jesus' teaching about love of enemies was by no means unique, but no one before or after him has communicated it with such urgency.—E.G.B.

521. M. VELLANICKAL, "The Christian Righteousness (Mt 6:1-18)," *Biblehashyam* 10 (2, '84) 106-121.

According to Mt 6:1-18, Christian righteousness expresses itself in acts of almsgiving (vv. 2-4), prayer (vv. 5-15), and fasting (vv. 16-18), all performed with the heart of a child of God.—D.J.H.

Mt 6:9-13, § 29-810.

522. [Mt 6:11] C. HEMER, "*Epiousios*," *JournStudNT* 22 ('84) 81-94.

The word *epiousios* in Mt 6:11; Lk 11:3 should be tied closely to *epiousa*. The development of *epiousa* can be divided into three stages: first acting simply as a participle, then functioning independently of its verb as an adjective or substantive, and perhaps later retreating again and more rarely used of time. If *hē epiousa* signified "the coming day" in literature contemporary with the NT and in the NT itself, there is no difficulty in supposing that *epiousios* was an available derivative meaning "pertaining to the coming day."—D.J.H.

523. G. MANGATT, "The Kingdom of God and Detachment (Mt 6:19-34)," *Biblehashyam* 10 (2, '84) 122-131.

The four teachings in Mt 6:19-34 (vv. 19-21, 22-23, 24, 25-34) concern the basic attitude of disciples, who have opened themselves up to Jesus' proclamation of God's kingdom, toward the goods of this world and the preoccupations of this life.—D.J.H.

524. J. KOTTACKAL, "The Righteousness Required of the Followers of Christ (Mt ch. VII)," *Biblehashyam* 10 (2, '84) 132-139.

Mt 7:1-27 carries forward the theme of the righteousness required of Christ's followers with reference to relations with one's neighbor (vv. 1-12) and commitment to the cause of God's kingdom (vv. 13-27).—D.J.H.

525. [Mt 8:22] L. HERRMANN, "Correction du *k* en *a* dans une phrase de Jésus," *Revue des Études Anciennes* [Bordeaux] 83 (3-4, '81) 283.

The first occurrence of *nekrous* in Jesus' saying about burying the dead (Mt 8:22; Lk 9:60) should be corrected to *nearous* ("young men"). The obligation of young men to bury the dead is confirmed by Acts 5:6, 10 (see 1 Jn 2:14).—D.J.H.

526. M. KILEY, "Why 'Matthew' in Matt 9,9-13?" *Biblica* 65 (3, '84) 347-351.

The most cogent explanation for the switch in names from Levi (Mk 2:14) to Matthew

(Mt 9:9) is the presence of the double mention of *mathētai* in Mt 9:10-11 and the phrase *poreuthentes de mathete* in Mt 9:13. The name from the list of apostles in Mk 3:16-19 that best reflected the *mathētēs* theme was *Maththaios*. — D.J.H.

Mt 9:14-17, § 29-547.

527. J. THOMAS, "Être chrétien. Lecture de Matthieu 11,25-30," *Christus* [Paris] 31 (124, '84) 457-462.

Meditation on Mt 11:25-30 reveals dimensions of being a Christian in word, deed, and life-style. Only the knowledge of God's great mercy revealed in Jesus permits us to affirm ourselves as Christians. — D.J.H.

528. S. BACCHIOCCHI, "Matthew 11:28-30: Jesus' Rest and the Sabbath," *AndUnivSemStud* 22 (3, '84) 289-316.

The Jewish idea of the Sabbath rest as epitomizing the future peace and rest to be established by the messiah suggests that the "rest" (*anapausis*) promised by Jesus in Mt 11:28-30 was considered as the fulfillment of the expected messianic rest. This interpretation fits not only the immediate context (Mt 11-12) but also the overall fulfillment-schema of the Gospel. It is likely that Mt 11:28-30 was substantially a genuine utterance of Jesus. — D.J.H.

529. [Mt 12:40] J. WOODHOUSE, "Jesus and Jonah," *RefTheolRev* 43 (2, '84) 33-41.

The primary meaning of the sign of Jonah, according to Mt 12:40, was the correspondence between Jonah's experience in the belly of the sea creature and Jesus' descent to the "heart of the earth" (i.e. Hades). When the parallels between Jonah and Jesus are examined carefully, Mt 12:40 appears as important evidence for Jesus' *descensus*. — D.J.H.

530. [Mt 13:44] J. W. SIDER, "Interpreting the Hid Treasure," *Christian Scholar's Review* [Grand Rapids, MI] 13 (4, '84) 360-372.

(1) P. S. Hawkins [see § 27-923] could have formulated his interpretation of the parable of the hidden treasure (Mt 13:44) without evoking the somewhat confused idea of metaphor as mystery. (2) The dishonest cover-up, or any other "sheer narrative fact of the parable," may not prove "binding upon our consideration." (3) Hawkins's proposal meets certain contextual and literary criteria, but fails to satisfy the criterion of analogical structure. (4) The "bad ethics" of the transaction was probably intended to emphasize God's grace and the total commitment demanded by the kingdom. (5) Hawkins has tried to join his own conservative approach to the parable's tenor with J. D. Crossan's radical approach to its vehicle. — D.J.H.

Mt 15:22, § 29-549.

531. [Mt 19:9] G. J. WENHAM, "Matthew and Divorce: An Old Crux Revisited," *JournStudNT* 22 ('84) 95-107.

The Erasmian understanding of *mē epi porneia* in Mt 19:9 as allowing divorce and remarriage by the innocent party in cases of adultery clashes with the context. The "incest" and "betrothal" interpretations give an unusually restricted sense to *porneia*, and the preteritive view forces Greek grammar. But the patristic view, which allows separation but not remarriage for *porneia*, escapes these problems. Mt 19:9 is a concise abridgment of the principles enunciated more fully in Mt 5:32 and Lk 16:18. — D.J.H.

532. ANON., "The translation of Matthew 20.4-5—an exchange of views between a translator and his Consultants," *BibTrans* 35 (4, '84) 437-441.

The "letter" (pp. 437-439) argues that *hoi de apēlthōn* in Mt 20:4-5 should be translated "But they went away": The laborers did not accept the owner's offer and did not go to the vineyard. The "reply" (pp. 440-441) gives general and specific comments in defense of the traditional view that the men accepted the offer and went to the vineyard.—D.J.H.

533. N. BERTÓN, "Tesis evangélicas fundantes para la diaconía de la iglesia. Notas en base a un estudio de Mateo 20:20-28," *Vox Evangelii* [Buenos Aires] 1 ('84) 85-96.

Taking Mt 20:20-28 as a starting point, the article reflects on various aspects of the church's ministry: the new nature of the kingdom, a radical inversion in thought and action, service as the responsible work of the church, newness of life for human society, Jesus' passion realized in history, etc.—D.J.H.

534. [Mt 25:1-13] A. FEUILLET, "Les épousailles messianiques et les références au Cantique des cantiques dans les évangiles synoptiques," *RevThom* 84 (3, '84) 399-424.

This second installment in a two-part investigation of the influence of Canticles on the NT [see § 29-75] focuses on the parable of the ten virgins in Mt 25:1-13. After reviewing scholarly controversies about the text (originality, literary genre, variety of interpretations), the article identifies Jesus as the bridegroom and each of the faithful virgins as his spouse. Then it proposes as the OT antecedents of this parable (1) the descriptions of the bridegroom and bride in Psalm 45, and (2) the groom's nocturnal search for the bride and the double theme of sleep and vigilance in Canticles. The investigation as a whole illuminates many features of the Synoptic Gospels, Canticles itself and the method of intrabiblical comparativism, and the value of recourse to the heritage of the Fathers and Doctors of the church.—D.J.H.

535. [Mt 28:19] L. ABRAMOWSKI, "Die Entstehung der dreigliedrigen Taufformel—ein Versuch. Mit einem Exkurs: Jesus der Naziräer," *ZeitTheolKirch* 81 (4, '84) 417-446.

The tripartite formula in Mt 28:19b and its linkage of baptism with the mission directive to the disciples are unique in the NT. The formula appears to derive from a Greek-speaking community, with Jewish orientation, that used the Greek OT and spontaneously associated Num 6:22-27 (rather than Daniel 7, as argued by J. Schaberg) with the prior formula "baptism in the name of the Lord." The terms "Father" and "Son" interchange with *kyrios*; 2 Cor 3:17, in keeping with the LXX, discloses equation of Lord and Spirit. Philological details relating to descriptions of the Nazirite in Numbers 6 and other passages are discussed in an excursus (pp. 441-446).—F.W.D.

Mark

536. H. BOJORGE, "Algunos estudios sobre el Evangelio de Marcos," *RevistBíb* 46 (3, '84) 299-305.

The commentaries on Mk by R. Pesch, J. Gnllka, J. Ernst, and V. Taylor are described and evaluated.—D.J.H.

537. C. W. HEDRICK, "The Role of 'Summary Statements' in the Composition of the Gospel of Mark: A Dialog with Karl Schmidt and Norman Perrin," *NovTest* 26 (4, '84) 289-311.

N. Perrin understood the Markan summary statements identified by K. L. Schmidt

(Mk 1:14-15, 21-22, 39; 2:13; 3:7-12; 5:21; 6:6b, 12-13, 30-33, 53-56; 10:1) as forming the basic “pegs” of the Gospel’s overall literary structure. Both Schmidt and Perrin overlooked several other passages that have the same character (Mk 1:5, 28, 32-34, 45; 2:1-2, 15; 4:33-34; 6:1; 9:30-32; 10:32). Rather than functioning as summaries in the narrow sense, these statements are generalized, nonspecific descriptions of Jesus’ ministry intended to expand it beyond the few typical episodic incidents in the Gospel. Philostratus in his *Life of Apollonius of Tyana* used similar techniques to similar ends. This analysis weakens, if not disproves, Perrin’s argument that the coincidence of geographical shifts and summary statements in Mk serves as a key for identifying the divisions of the Gospel’s literary structure.—D.J.H.

538r. F. KERMODE, *The Genesis of Secrecy* [NTA 24, p. 83; §§ 26-850r-851r].

T. R. WRIGHT, “Regenerating Narrative: The Gospels as Fiction,” *RelStud* 20 (3, '84) 389-400.—The originality of Kermode’s study of Mk lies in his applying the general insights of structuralist and poststructuralist analysis to NT narratives. His work helps to show how the Gospel functions as narrative, revealing its capacity to redescribe life. In recognizing the Gospel’s fictive nature, however, we need not consign ourselves with Kermode to “endless disappointment” regarding history and truth. For the Gospels have a regenerative power that can transform our lives.—D.J.H.

539r. J. D. KINGSBURY, *The Christology of Mark’s Gospel* [NTA 28, pp. 201-202].

J. SWETNAM, “On the Identity of Jesus,” *Biblica* 65 (3, '84) 412-416.—Kingsbury clarifies the state of the question by getting priorities right and by contributing valid insights into Mark’s Christology. His decision to assign priority to literary techniques, and not to tradition criticism, is a major step toward understanding what Mark intended in his text as it stands. His contention that the titles “Son of God” and “Son of Man” are distinct is absolutely necessary, though he has not developed the implicit opposition between them.—D.J.H.

540. A. B. LANE, “The Significance of the Thirteen Women in the Gospel of Mark,” *Unitarian Universalist Christian* [Boston, MA] 38 (3-4, '83) 18-27.

The thirteen women in Mk correspond to the thirteen male disciples (the Twelve plus Levi), attesting to and personifying the male-female totality represented in Jesus. The female disciples achieve an understanding of the inner, “otherworldly” nature of Jesus, whereas the males regard Jesus in a “this-worldly” way. The women minister to Jesus and to the male disciples (see 1:31; 15:41), which the males are never able to do.—D.J.H.

541. E. S. MALBON, “The Jesus of Mark and the Sea of Galilee,” *JournBibLit* 103 (3, '84) 363-377.

The opposition of land and sea is probably the most dramatic topographical contrast in Mk. The Sea of Galilee is central to the movements of the Markan Jesus. Jesus calls his first disciples while “passing along by the Sea of Galilee” (1:16) and often teaches the crowds on the land “beside the sea” (2:13; 3:7; 4:1; 5:21). The sea is a barrier between Galilee and the foreign lands on the eastern shore, but Jesus easily crosses this barrier (4:35; 5:1; 5:21; 6:51-53; 8:10; 8:13). At certain points the opposition of land and sea comes to explicit expression (4:1), with Jesus in the boat serving as mediator. The threatening, destructive power of the sea is turned to the purposes of believers in Jesus’ metaphorical uses of “sea” at 9:42; 11:23.—D.J.H.

542. R. MARTIN, "The Messianic Secret in Mark," *CurrTheolMiss* 11 (6, '84) 350-352.

The earthly Jesus' reticence to use messianic language about himself appeared in the early church's traditions as deliberate secrecy on Jesus' part. Mark found this motif of Jesus' deliberate secrecy a suitable vehicle for counteracting the glory-seeking Christians of his own day.—D.J.H.

543. R. SMITH, "Wounded Lion: Mark 9:1 and Other Missing Pieces," *CurrTheolMiss* 11 (6, '84) 333-349.

The article first examines how Mk fares in the present three-year lectionary used in many churches. Then it reflects on what the liturgy and lectionary might look like if Mk were fully restored to life.—D.J.H.

544. D. L. TIEDE, "Proclaiming the Hidden Kingdom: Preaching on the Gospel Lessons in Mark," *CurrTheolMiss* 11 (6, '84) 325-332.

Three aspects of Mark's project are identified as particularly fruitful and complementary avenues of interpretation: Jesus is the King (Christology); the way of the King is the way of the Servant (discipleship); and the kingdom of Jesus is the kingdom of God.—D.J.H.

545. R. TREVIJANO, "Antropología cristiana en Marcos," *RevistEspir* 43 (171, '84) 211-235.

After discussing Jesus' call to conversion (Mk 1:14-15), the article reflects on the Markan presentation of Jesus as the liberator of human beings (from diabolical oppression, sin and its consequences, and the Law) and as their redeemer through the surrender of his life. The appropriate response to Jesus' call is discipleship.—D.J.H.

546. J. V. ZEITZ, "Stages of Faith and the Gospel of Mark," *Spirituality Today* [Chicago] 36 (4, '84) 322-332.

Mark records the disciples' growth in faith as a series of stages that we too can experience. The disciples are called (1:14-3:6), chosen (3:7-6:6a), and sent on mission (6:6b-8:30). They are invited to serve (8:31-10:32), to follow (10:33-13:37), and to prepare a new Passover (14:1-16:8).—D.J.H.

Mk, §§ 29-507, 556.

547. [Mk 2:18-22] R. T. BECKWITH, "The Feast of New Wine and the Question of Fasting," *ExpTimes* 95 (11, '84) 334-335.

Contrary to G. Brooke's contention [see § 28-933], there are no grounds contemporary with Jesus or the Gospels for combining the idea of fasting with that of new wine. The Essene New Wine festival was a feast and not a fast; only the later Christian ember days instituted fasting at the time of the Essene New Wine festival.—D.J.H.

548. [Mk 4:3-9] F. H. BORSCH, "Waste and Grace: The Parable of the Sower," *Historical Magazine of the Protestant Episcopal Church* [Austin, TX] 53 (3, '84) 199-208.

An earlier version of the parable of the sower (Mk 4:3-9; Mt 13:3-9; Lk 8:5-8) might look like this: "Now a sower went out to sow. And it happened in the sowing that some fell by the path, and the birds came and ate it. And other fell on rocky ground, and the sun rose

and scorched it. And other fell among thorns, and the thorns grew up and choked it. And other fell on good soil and brought forth grain and yielded thirtyfold and sixtyfold and a hundredfold." This piece of proverbial wisdom ("you lose some, but you also win some") illustrated the apparent profligacy of God's action.—D.J.H.

Mk 6:17-29, § 29-788.

Mk 6:30-44, § 29-590.

549. G. SCHWARZ, "Syrophoinikissa-Chananaia (Markus 7.26/Matthäus 15.22)," *NTStud* 30 (4, '84) 626-628.

The problem posed by the description of the woman in Mk 7:26 as a "Syrophoenician," and in Mt 15:22 as a "Canaanite" can be resolved by recalling that the Aramaic word *kēna'ānītā* had both meanings.—D.J.H.

Mk 8:1-10, § 29-590.

Mk 9:1, § 29-543.

550. A.-S. DI MARCO, "Ipsissima verba Jesu: Mc 10,45. Risvolti linguistici ed ermeneutici," *Laurentianum* 25 (3, '84) 265-286.

After clarifying the expression *ipsissima verba Jesu*, the article examines the phrase with reference to Mk 10:45 in the light of four modern linguistic theories: the arbitrariness of the (linguistic) sign, the plurality of (biblical) meanings, the theory of "linguistic acts," and text linguistics.—D.J.H.

551. J. M. ROSS, "Names of God: a comment on Mark 11.3 and parallels," *BibTrans* 35 (4, '84) 443.

The clause *ho kyrios autou chreian echei* in Mk 11:3 (see Mt 21:3; Lk 19:31) should be translated "Its master needs it," not "The Master (or Lord) needs it."—D.J.H.

552. [Mk 16:7] E. LAVERDIERE, "The End, a Beginning," *Emmanuel* 90 (9, '84) 484-491.

What seemed the end to some was for Mark a beginning and a sign of new life. The young man's proclamation in Mk 16:7 (see 14:28) referred to a continuing relationship with Jesus, rather than to the parousia or an appearance of the risen Lord.—D.J.H.

Luke

553. C. L. BLOMBERG, "The Law in Luke-Acts," *JournStudNT* 22 ('84) 53-80.

Luke sought to portray Christianity as free from the Law as a regulatory code of behavior. Throughout his Gospel, Luke took pains to point out what was new about Jesus and to highlight the amazing authority that he claimed. Throughout Acts, Luke downplayed the behavior of many early Christians in keeping various aspects of the Law, but stressed the events that led the early church to break away from Judaism and the Jewish Law. For Luke, the Law was preeminently prophecy about the coming Christ.—D.J.H.

554. M. DUMAIS, "L'évangélisation des pauvres dans l'oeuvre de Luc," *SciEsp* 36 (3, '84) 297-321.

The Lukan Jesus exercised a preferential option for the poor. The "poor" included all socially oppressed and rejected persons, not merely the economically poor. Jesus' ministry to the poor consisted of being and eating with them, healing their illnesses, and pardoning their sins. In Acts, however, the gospel was proclaimed to everyone. Various sayings in Lk challenged the rich to avoid seeking security in anything but God; Acts presented the sharing of goods as the Christian ideal.—D.J.H.

555. R. LLAMAS, "Valores espirituales del evangelio de San Lucas," *RevistEspir* 43 (171, '84) 237-282.

Luke's dominant theological-spiritual interest was in Jesus as the one sent by the Father for the salvation of the world. After noting aspects of Lukan soteriology, the article considers the kinds of people saved through Jesus, the significance of his suffering and death, joy, the "today" of salvation, prayer, the mercy of God, discipleship, and radical poverty.—D.J.H.

556. F. SIEGERT, "Lukas—ein Historiker, d.h. ein Rhetor? Freundschaftliche Entgegnung auf Erhardt Güttgemanns," *LingBib* 55 ('84) 57-60.

This response to E. Güttgemanns [see § 28-950] argues that his exegesis of Papias' testimony regarding Mark was anticipated by J. Kürzinger, that Güttgemanns's modern translations of rhetorical terms are not accurate, and that he underestimated Luke's interest in historical facts. It agrees with Güttgemanns's critique of kerygmatic theology.—D.J.H.

557. J. B. TYSON, "The Jewish Public in Luke-Acts," *NTStud* 30 (4, '84) 574-583.

In Luke's treatment of the Jewish public (*ochlos*, *laos*, etc.), it is possible to discern a pattern in which initial acceptance is followed by final rejection. Jesus or early Christians first meet with approval; but suddenly approval turns to disapproval, hostility, and rejection. This pattern is found in the overall structure of both Lk and Acts, as well as in individual sections of each.—D.J.H.

558. [Lk 1-2] M. KASSEL, "Weibliche Aspekte im lukanischen Kindheitsevangelium," *Diakonia* 15 (6, '84) 391-397.

In contrast to Matthew's infancy narrative, Lk 1-2 focuses on the woman, or the feminine. This depth-psychological investigation first considers the human presuppositions of the Lukan symbolism, the significance of Mary as an archetype in Lk 1-2, and questionable aspects in the historical development of Mary as archetype. Then it explores how Mary as archetype can help us toward human growth.—D.J.H.

Lk 1-2, § 29-516.

559. [Lk 1-4] M. WREN, "Sonship in Luke: The Advantage of a Literary Approach," *ScotJournTheol* 37 (3, '84) 301-311.

A literary approach to Lk 1-4 indicates that the idea of Jesus as Son may be the most characteristic and important aspect of Luke's writing. In weaving together the motifs of continuity (especially in the hymns) and discontinuity (especially in the annunciation narratives), Luke gave substance to his concept of Jesus' sonship. The narrative flow of Lk 1-4 highlights the theme of unfolding epiphany in a threefold pattern: a John narrative (1:5-25;

1:57-80; 3:1-20), a Jesus narrative (1:26-38; 2:1-21; 3:21-4:13), and a recognition/epiphany narrative (1:39-56; 2:22-52; 4:14-30).—D.J.H.

560. [Lk 1:5-2:52] C. J. ROSSMILLER, "Prophets and Disciples in Luke's Infancy Narrative," *BibToday* 22 (6, '84) 361-365.

While describing Jesus' origins in the people of Israel, Luke also portrayed the characters in his infancy narrative (e.g. Mary, Elizabeth and Zechariah, Simeon and Anna) as examples par excellence of the prophet-disciple.—D.J.H.

561. E. DELEBECQUE, "Sur la salutation de Gabriel à Marie (Lc 1,28)," *Biblica* 65 (3, '84) 352-355.

The translation of *Chaire, kecharitōmenē* in Lk 1:28 should convey the angel's invitation to rejoice over a messianic proclamation (see the Septuagint of Zech 9:9-10; Zeph 3:14-17; Joel 2:21-27; Lam 4:21), indicate the perfect possession of joy expressed by the perfect passive participle, and reproduce the alliteration based on *charis*: "May the joy be with you of enjoying a perfect grace."—D.J.H.

562. [Lk 2:7] E. LAVERDIERE, "Wrapped in Swaddling Clothes," *Emmanuel* 90 (10, '84) 542-546.

The description of Jesus as "wrapped in swaddling clothes" (Lk 2:7) evoked contrasting images with Ezek 16:4-5, primal images from Job 38:8-9, and the life and death images of Wis 7:1-6.—D.J.H.

563. [Lk 4:14-30] R. G. BRATCHER, "The Mission of the Servant of the Lord," *Faith and Mission* [Wake Forest, NC] 2 (1, '84) 65-71.

As used in Lk 4:14-30, Isa 61:1-3 was the divine authorization for and definition of Jesus' mission and message. The task of Jesus as God's servant was to bring help to the needy, liberty to prisoners, sight to the blind, and freedom to the oppressed.—D.J.H.

564. [Lk 4:16-30] D. P. REID, "Jesus' Return to Nazareth," *BibToday* 23 (1, '85) 39-43.

The Jubilee year (see Leviticus 25) was a time for Israel to return home and to restore land and properties to the disinherited. Luke's account of Jesus' homecoming (Lk 4:16-30) extended the Jubilee (see v. 19) to the Gentiles: The promises are open to all who have faith in God's Messiah.—D.J.H.

Lk 5:33-39, § 29-547.

Lk 6:35, § 29-520.

565. J. A. G. HASLAM, "The Centurion at Capernaum: Luke 7:1-10," *ExpTimes* 96 (4, '85) 109-110.

The centurion's perception of Jesus' relationship to God, according to Lk 7:1-10, was based on the extraordinary nature of his position at Capernaum. The translation of *hypo exousian* in Lk 7:8 that best matches the centurion's position is "under commission"—commission in the sense of having been entrusted with a charge to perform and the means of doing so. His responsibility went beyond obeying exact orders from above and giving corresponding orders to those under him.—D.J.H.

Lk 9:60, § 29-525.

566. [Lk 10:25-37] F. S. SPENCER, "2 Chronicles 28:5-15 and the Parable of the Good Samaritan," *WestTheolJourn* 46 (2, '84) 317-349.

Interpreters of the parable of the good Samaritan (Lk 10:25-37) must take into account the story of the capture and release of Judean victims by Israel in 2 Chr 28:5-15 not only for its linguistic and circumstantial parallels but also for its themes of love, brotherhood, obedience, repentance, and anticlericalism. With this parable, Jesus proved himself a most responsible exegete and expositor of the Chronicles passage.—D.J.H.

Lk 11:3, § 29-522.

567. E. S. STEELE, "Luke 11:37-54—A Modified Hellenistic Symposium?" *JournBibLit* 103 (3, '84) 379-394.

The Hellenistic "symposium" genre featured a particular cast of characters (host, chief guest, other guests) and narrative structure (gradual revelation of guests, a *fait divers* as the point of departure for the speeches or debate). Literary analysis reveals the presence of the symposium genre in a modified form in Lk 7:36-50 [see § 11-1065] and 14:1-24 [see § 7-165], but also in 11:37-54: The Pharisee is the host, Jesus is the guest, and three groups (scribes, lawyers, Pharisees) are present; the guests are revealed gradually (see 11:45, 54); and Jesus' failure to wash is the *fait divers* (see 11:38). Comparison with Lk 5:29-32, as well as linguistic and historical considerations, indicates that in all three pericopes the Lukan redactor organized traditional material and created an appropriate setting on the basis of the Hellenistic symposium model.—D.J.H.

568. H. RIESENFELD, "Anteckningar till Luk 14:5" [Notes on Lk 14:5], *SvenskExegÅrs* 49 ('84) 83-88.

In response to H. Sahlin's suggested emendation of *hys* ("pig") for *huios* ("son") at Lk 14:5 [see § 29-478], the article defends the Greek text in *Novum Testamentum graece* (26th ed., 1979), and the new Swedish translation (1981), on text-critical, paleographic, exegetical, and grammatical grounds. The combination "son or ox," illustrated in *Damascus Document* 11:13-17, is not so unnatural as Sahlin thinks.—B.A.P.

569. J. J. BARTOLOMÉ, "Synesthiein en la obra lucana: Lc 15,2; Hch 10,41; 11,3. A propósito de una tesis sobre la esencia del Cristianismo," *Salesianum* 46 (2, '84) 269-288.

Luke used the word *synesthiein* ("eat together") in the contexts of Jesus' public ministry (Lk 15:2), the appearances of the risen Lord (Acts 10:41), and the life of the early Christian communities (Acts 11:3). Although it is excessive to describe *synesthiein* as expressing the essence of Christianity on the basis of Gal 2:12 (see 1 Cor 5:11), the Lukan occurrences of the term make manifest two basic aspects of Christian experience: (1) The God of the Christians is responsible for and initiates the universal call to salvation, and (2) universality is both gift and task for the Christian community.—D.J.H.

570. [Lk 19:1-10] E. A. LAVERDIERE, "Zacchaeus," *Emmanuel* 90 (8, '84) 461-465.

Many elements in the story of Zacchaeus (see Lk 19:1-10) speak to the imagination; his

story is part of the great journey to God in which Christians accompany Jesus to the ascension. The pre-Lukan communities probably used the story of Zacchaeus to deal with requests from prominent citizens of questionable reputation to join the community.—D.J.H.

571. G. RUIZ, "El clamor de las piedras (Lc 19,40-Hab 2,11). El Reino choca con la ciudad injusta en la fiesta de Ramos," *EstEcl* 59 (230, '84) 297-312.

The expression *hoi lithoi kraxousin* ("the stones would cry out") in Lk 19:40 has been interpreted as referring to either a shout of praise or the sound of destruction. But the understanding of the clause as describing the stones crying out to God against the injustice of Jerusalem is consistent with the meaning of *krazein* in the Bible, the background in Hab 2:6b-20 (especially 2:11), and Luke's thought regarding injustice and oppression as leading to the city's destruction.—D.J.H.

572. J. M. DAWSEY, "Confrontation in the Temple: Luke 19:45-20:47," *PerspRelStud* 11 (2, '84) 153-165.

When read on its own, Lk 19:45-20:47 possesses a greater unity and even a different meaning than when it is viewed through Markan or Matthean lenses. In it the cleansing of the Temple is presented as a process that was carried forward through Jesus' teaching. Jesus repeatedly escapes his opponents' traps and turns their accusations back on them. According to Luke, the cleansing of the Temple was an eschatological event carried out by Jesus' teaching and bitterly opposed by the Temple authorities.—D.J.H.

573. J. M. DAWSEY, "Entre César e Deus (Lc 20,20-26)," *RevistEclBras* 44 (174, '84) 391-393.

In view of the Sanhedrin's subordination to the Roman empire and Israel's opposition to possibly idolatrous representations, Jesus' response in Lk 20:20-26 was more than an astute evasion of a difficult question. He challenged the Sanhedrin to occupy itself with "the things of God" (see Lk 2:49) rather than primarily with the things of Caesar. The church's primary and ultimate obligation is to God, not to the state.—D.J.H.

574. E. LEPERS, "Témoin d'une expérience (Luc 24)," *Christus* [Paris] 31 (124, '84) 445-455.

The time of the appearances of the risen Lord (see Lk 24) was also the time for forming witnesses. Witness flows from the experience of conversion, which is the certitude of the forgiveness of sins in the recognition of the risen Lord.—D.J.H.

575. [Lk 24:13-32] B. P. ROBINSON, "The Place of the Emmaus Story in Luke-Acts," *NTStud* 30 (4, '84) 481-497.

In the Emmaus story (Lk 24:13-32), several distinctively Lukan motifs come together: the journey, fulfillment of prophecy, recognition, and hospitality. The importance of the Emmaus meal for Luke was the same as that of the Last Supper (see Lk 22:14-19a): Both revealed the kingship of Christ, inasmuch as he who came to visit his people as wanderer and guest had taken over the kingly role assigned to him by his Father.—D.J.H.

576. S. CASTRO, "Hemos visto su gloria. Aproximación al misterio del Cuarto Evangelio," *RevistEspir* 43 (171, '84) 283-322.

After identifying clear elements in the Fourth Gospel, the article considers fundamental aspects for understanding Jn and discusses the Gospel's major divisions. Then it shows how the mystery of Christ is presented in each passage, according to the following general outline: the glory of the Son (1:1–12:50), the glory of the Servant (13:1–19:42), the new creation (20:1–29), and Jesus in the life of his church (21:1–25). Comments about experiencing the mystery of Jesus, the prayer of Jesus, and Jesus as the only satisfactory response to the cries of humanity conclude the study.—D.J.H.

577. I. DE LA POTTERIE, "Jésus Christ, plénitude de la vérité, lumière du monde et sommet de la révélation d'après saint Jean," *StudMiss* 33 ('84) 305-324.

The understanding of Jesus Christ as the fullness of truth, the light of the world, and the summit of revelation expresses the most basic aspect of Johannine thought. This Johannine approach to Jesus is explained with reference to OT revelation as preparation for the truth of Christ, the truth of Jesus Christ as light for all persons, and the uniqueness of the incarnation and universal presence of Christ.—D.J.H.

578. I. DE LA POTTERIE, "La mort du Christ d'après saint Jean," *StudMiss* 31 ('82) 19-36.

John approached the theological significance of Jesus' death from four different but complementary perspectives: the great manifestation of God's love for the world, the gift of the Spirit to humanity, the eschatological assembling of the dispersed children of God into the messianic people (i.e. the church), and exaltation and victory.—D.J.H.

579. R. KIEFFER, "Rum och tid i johannesevangeliets teologiska struktur" [Space and Time in the Theological Structure of the Gospel of John], *SvenskExegÅrs* 49 ('84) 109-125.

The precise geographical and chronological information in the Fourth Gospel not only is more reliable than some 19th-century scholars thought, but also is helpful in analyzing the Gospel's structure and meaning. The geographical framework is marked by the use of *peran* ("beyond"), which divides the Gospel into four parts (1:19–3:21; 3:22–5:47; 6:1–10:39; 10:40–21:23). The chronological framework distinguishes three special weeks in Jesus' ministry as well as three Passover feasts. Other spatial and temporal references are important in theological terms, and reveal an underlying concern for the heavenly origin and destination of Jesus, who stands at the Gospel's center. The author of this "spiritual Gospel" used precise geographical and chronological information as a kind of "sign language," as a premise for setting forth the thesis that God, who transcends space and time, has revealed himself in Jesus.—B.A.P.

580. J. S. KING, "Is Johannine Archaeology Really Necessary?" *EvangQuart* 56 (4, '84) 203-211.

The dominance of the present cultic experience and of realized eschatology in the Fourth Gospel suggests that the right way forward is not to indulge in Johannine "archaeology" (as R. E. Brown, J. L. Martyn, and J. Painter do), but rather to see whether the Johannine presentation reflects what is known of primitive Christian eschatology elsewhere. In other words, we do not have to accept that at one stage in the history of the Johannine community

there was dialogue and a subsequent clash with the synagogue and then at a later stage, reflected in the farewell discourses and possibly in the Johannine epistles, another clash with the "world."—D.J.H.

581. C. LOCHER, "Die Johannes-Christen und 'die Juden,'" *Orientierung* [Zurich] 48 (20, '84) 223-226.

R. E. Brown's *Community of the Beloved Disciple* (1979) illustrates current scholarly attempts at writing a history of the Johannine community on the basis of material in the Fourth Gospel and the Johannine epistles. The place of the negative statements about "the Jews" in Jn has been explained on the historical level by K. Wengst in *Bedrängte Gemeinde und verherrlichter Christus* (1983), and on the social-psychological level by G. Theissen in a recent lecture.—D.J.H.

582. A. H. MAYNARD, "The Role of Peter in the Fourth Gospel," *NTStud* 30 (4, '84) 531-548.

The evidence about Peter in the Fourth Gospel (see 1:40-44; 6:67-69; 13:6-20; 13:21-26; 13:36-38; 18:10-11; 18:15-27; 19:25-27; 20:1-10; 20:21-23) indicates that the Evangelist tried to make clear that authority in the church of his day belonged not to Peter, but to any true disciple who had been sent by Jesus and had received the Holy Spirit. This Gospel apparently came from a community that wanted nothing to do with the primacy of any one person, not even Peter. In the appendix (Jn 21), the redactor recognized the Evangelist's negative picture of Peter and reversed it back to the Synoptic view.—D.J.H.

583. V. S. POYTHRESS, "Testing for Johannine Authorship by Examining the Use of Conjunctions," *WestTheolJourn* 46 (2, '84) 350-369.

This study first uses the intersentence conjunctions *de*, *oun*, and *kai*, as well as the occurrence of asyndeton, to show that Mt, Mk, and Romans were not composed by the author of the Fourth Gospel. Then it applies the same test to the literary and redactional history behind the Fourth Gospel, concluding that only Jn 7:53-8:11 deviates from the normal Johannine pattern; whatever sources were used by the pattern-producer were thoroughly digested and conformed to the style of the Gospel. The test also supports unity of authorship for the Fourth Gospel and the Johannine epistles.—D.J.H.

584. V. S. POYTHRESS, "The Use of the Intersentence Conjunctions *de*, *oun*, *kai*, and Asyndeton in the Gospel of John," *NovTest* 26 (4, '84) 312-340.

The Fourth Gospel differs from non-Johannine NT writings in its unusually low frequency of occurrence of *de* and unusually high frequency of *oun* and asyndeton. In its expository discourses, the range of circumstances in which asyndeton would ordinarily be used has been expanded beyond the range present in other NT writings; the use of *de* has been correspondingly restricted. In the narrative discourses the range of *oun* has been vastly expanded, so that it absorbs nearly all the territory normally occupied by *de*; a little of the remaining territory is absorbed by asyndeton, and the boundaries for when *kai* is used are also somewhat adjusted. Since the Johannine patterns for using *de*, *oun*, *kai*, and asyndeton are distinctive, they can serve as a test of authorship [see § 29-583].—D.J.H.

585. U. VANNI, "Regno 'non da questo mondo' ma 'regno del mondo'. Il regno di Cristo dal IV Vangelo all'Apocalisse," *StudMiss* 33 ('84) 325-358.

Jn 18:36 declares that Jesus' kingdom is not of this world, whereas Rev 11:15 speaks of

Christ's *basileia tou kosmou*. The article first examines what the Fourth Gospel says about the kingdom of God, Jesus' admission of his kingship (see Jn 18:37), and the crucified Jesus as universal king. Then it considers the pertinent themes in the book of Revelation: Christians as a "kingdom"; the Christ-Lamb who makes Christians a kingdom, priests, and capable of ruling; the kingdom of the world becoming the kingdom of God and of Christ; Christ as king of kings and lord of lords; the millennial kingdom; and the kingdom of the renewed world. The kingdom of Christ is not of this world in the sense that it does not derive from or participate in the logic and structure of the world.—D.J.H.

586. B. T. VIVIANO, "The Missionary Program of John's Gospel," *BibToday* 22 (6, '84) 387-393.

The Fourth Gospel asserts the fulfillment, replacement, and transformation of the legitimate religious aspirations of antiquity in and through Jesus Christ. The Johannine Jesus fulfills and surpasses not only the Jewish patriarchs and festivals of the Hebrew Bible, but also the noblest gods and heroes as well as the purest concepts and values of pagan Greek religion.—D.J.H.

587. J. ZUMSTEIN, "Chronique johannique," *EtudThéolRel* 59 (4, '84) 547-556.

This bulletin of fourteen recent books (in English, French, and German) on the Johannine literature is divided into four sections: commentaries (four), studies of the whole Gospel (four), studies on a particular theme (three), and varia (three).—D.J.H.

Jn, §§ 29-460, 664.

588. C. ROWLAND, "John 1.51, Jewish Apocalyptic and Targumic Tradition," *NTStud* 30 (4, '84) 498-507.

If (as seems likely) the traditions connected with Gen 28:12 in *Targum ps.-Jonathan*, *Targum Neofiti*, and *Fragmentary Targum* lie behind Jn 1:51, there are certain consequences: (1) The open heaven does not precede a revelation of the Son of Man in heaven, for, like Jacob, he is on earth. (2) The phrase *epi ton huion tou anthrōpou* describes the destination of the angels' descent rather than the means whereby heaven and earth are linked. (3) This phrase must be taken only with the second participle, *katabainontas*, since in the Targums the angels come down from heaven toward Jacob once the angels on earth have ascended on high to communicate their news to the angels above.—D.J.H.

589. [Jn 4:1-42] W. AU, "Dialogue as Catechesis," *BibToday* 22 (6, '84) 381-385.

According to Jn 4:1-42, Jesus the catechist facilitated the Samaritan woman's movement from unbelief to belief, from isolation to personal commitment, and from community to ministry. Jesus' catechetical method was dialogical and experiential.—D.J.H.

590. H. KRUSE, "Jesu Seefahrten und die Stellung von Joh. 6," *NTStud* 30 (4, '84) 508-530.

The first part of this study places Jn 6 in the context of Jesus' journeys on the Sea of Galilee as these are described in the Synoptic Gospels, and explores their connection with his multiplications of the loaves. Then after arguing that Jesus performed two bread miracles (see Mk 6:30-44; 8:1-10 parr.), the article reconstructs the events in Jesus' life during August of A.D. 29 and assigns the feeding of the five thousand to Purim of A.D. 30.—D.J.H.

591. G. REIM, "Joh. 8.44—Gotteskinder/Teufelskinder. Wie antijudaistisch ist 'Die wohl antijudaistischste Äusserung des NT'?" *NTStud* 30 (4, '84) 619-624.

Jn 8:44 is not the most anti-Jewish statement in the NT, only the most misunderstood and misused. Its background was the idea that Cain's father was the devil and that Cain had the choice of using his power over the evil inclination for justification or for sin (see *Targum Neofiti* of Gen 4:7). The Johannine Jesus spoke not of Jews in general as the devil's children, but only to the specific group that wished to stone him.—D.J.H.

592. K. TSUCHIDO, "Tradition and Redaction in John 12.1-43," *NTStud* 30 (4, '84) 609-619.

While describing events of Jesus' day in Jn 11:55–12:43, the Evangelist also reflected the historical situation, in his own time, of conflict between the Johannine community and the *gerousia* of his city. It is possible to reconstruct the *Grundschrift* underlying Jn 12:12-15. By using the two formula-quotations from Isaiah in Jn 12:37-40, the Evangelist denoted his unique Christology of Jesus as the glorified Son of Man (see vv. 32, 34). The whole section (Jn 11:55–12:43) must be regarded as a continuing narrative composed by the Evangelist.—D.J.H.

593. [Jn 14:6] M. VELLANICKAL, "Jesus the Truth," *Jeevadhara* 14 (81, '84) 194-205.

Jesus the truth (see Jn 14:6) is God's total and definitive revelation; in his person the intimate communion between Father and Son is rendered present in our midst and manifested to us. The Johannine identification of Jesus as the truth refers to his immanent and transcendent character.—D.J.H.

Jn 17:20-23, § 29-681.

594. [Jn 18:1–19:16] D. RENSBERGER, "The Politics of John: The Trial of Jesus in the Fourth Gospel," *JournBibLit* 103 (3, '84) 395-411.

In its story of Jesus' arrest and encounter with the high priest (see Jn 18:1-24), the Fourth Gospel allows for far more official Roman involvement in the proceedings against Jesus than the Synoptic Gospels do. Careful attention to the portrayals of Pilate, "the Jews," and Jesus in Jn 18:28–19:16 indicates that even Jesus' transcending the category of kingship was not apolitical, since the witness to truth confronted Pilate with a challenge beyond his grasp and stripped him of his authority. Thus the Fourth Gospel presented an alternative to Zealotry and collaboration by calling for adherence to a king not of this world, whose servants do not fight but remain in the world, bearing witness to the truth before the rulers of both synagogue and empire.—D.J.H.

595. L.-M. DEWAILLY, "Varifrån är du? (Joh 19:9)" [Where Are You from? (Jn 19:9)], *SvenskExegÅrs* 49 ('84) 126-135.

Commentators have often noticed the use of double entendre in the Fourth Gospel. A word or expression has an immediate surface meaning, which leads to misunderstanding if the listener or reader fixes on that meaning instead of getting into the deeper content lying beneath it. Such a word is *pothen* ("from where?"), used twelve times in Jn. The last occurrence of *pothen* (see Jn 19:9) is put in the mouth of Pilate. The issue is not whether the term has a heavenly or an earthly reference; those who are able to read Johannine "sign language" understand that Jesus is both from Nazareth and from God.—B.A.P.

596. G. SCHWARZ, "Hyssōp̄ perithentes (Johannes 19.29)," *NTStud* 30 (4, '84) 625-626.

Since hyssop has no stalk, it could not have served the function attributed to it in Jn 19:29. Perhaps Aramaic 'ēz ("switch") was misread as 'ēzōb ("hyssop"). This suggestion is confirmed by the variant reading *hyssō* ("javelin") and by *kalamō* ("reed") in Mk 15:36; Mt 27:48.—D.J.H.

Acts of the Apostles

597. G. SCHNEIDER, "Die Entwicklung kirchlicher Dienste in der Sicht der Apostelgeschichte," *TheolPraktQuart* 132 (4, '84) 356-363.

The development of church ministries in Acts is examined with reference to the twelve apostles, the community in Jerusalem (the Twelve, the Seven, elders, prophets), the community at Antioch (prophets, teachers, apostles), and Paul and his mission communities (Paul's co-workers, elders, bishops). Luke wished to show that the ministries of his own time were linked to the apostolic church from its beginning, and therefore represented the *Sache Jesu* for the present.—D.J.H.

598. V. E. VINE, "The Purpose and Date of Acts," *ExpTimes* 96 (2, '84) 45-48.

The Jewish emphasis in Acts indicates a situation and readership with a strongly Jewish background, where an answer was urgently required to the questions, Who has the truth, Christians or Jews? and, How did we who sprang from Judaism get into this conflict? These were acute questions ca. A.D. 62-64 as Paul drew near to his trial in Rome.—D.J.H.

Acts, §§ 29-485, 553-554, 557.

599. [Acts 1:8] J. FEDER, "Vous serez mes témoins," *Christus* [Paris] 31 (124, '84) 435-444.

Jesus' saying "You shall be my witnesses" in Acts 1:8 (see Lk 24:48) can be read on three levels: literary, historical, and theological. Its significance is best captured by reflecting on the following themes: witnesses of the faith, the faithful witness, and witnesses to the ends of the earth.—D.J.H.

600. [Acts 1:20] H. SAHLIN, "Der Tod des Judas Iskariot nach Ag 1, 15ff.," *AnnSwed TheolInst* 12 ('83) 148-152.

The Aramaic source that Luke used in composing Acts 1:15-20 understood *b'hlyhm* ("in their tents") in Ps 69:26 as a reference to the body as the tent of the soul (see 2 Cor 5:1-3; 2 Pet 1:13-14). When an evil person like Korah or Judas was punished by God with sudden death, his dead body could not serve as the tent of the soul. The Aramaic source of Acts 1:20 also quoted Ps 109:8 in full.—D.J.H.

601. D. C. ARICHEA, "Some notes on Acts 2.17-21," *BibTrans* 35 (4, '84) 442-443.

The Greek expression *kai ge* and the switch to the possessive pronoun *mou* in Acts 2:18 suggest that the "servants" were a general grouping of the various classes mentioned in 2:17. Attention to the places mentioned in 2:19-20 reveals a sky-earth-earth-sky (a-b-b'-a') pattern.—D.J.H.

602. E. LÖVESTAM, "Der Rettungsappell in Ag 2, 40," *AnnSwedTheolInst* 12 ('83) 84-92.

Peter's admonition in Acts 2:40 ("save yourselves from this crooked generation") alluded to the traditions about the OT wilderness generation, which it put forth as a type of the people of his own time. By repenting and being baptized, his hearers could escape the judgment coming upon their generation. The verse undoubtedly embodies a pre-Lukan tradition. —D.J.H.

603. [Acts 10:9-16] P.-E. DION, "Dt. 12 et la vision de Pierre à Joppé," *SciEsp* 36 (2, '84) 207-210.

There are enough similarities in vocabulary and context to indicate that Deut 12:13-27 was present in the memory of the narrator who gave us Acts 10:9-16. Deut 12:13-27 may have encouraged those early Christians who sought to universalize the call to salvation. —D.J.H.

Acts 10:41, § 29-569.

Acts 11:3, § 29-569.

604. É. DELEBECQUE, "Silas, Paul et Barnabé à Antioche selon le texte 'occidental' d'Actes, 15,34 et 38," *RevHistPhilRel* 64 (1, '84) 47-52.

Codex Bezae's version of Acts 15:34 firmly unites vv. 33 and 35, and its longer version of Acts 15:38 underlines forcefully Paul's personality. In both instances, the language and content are worthy of Luke. —D.J.H.

605. L. PANIER, "Parcours: pour lire les Actes des Apôtres. 6ème série: chapitres 16-17. De Philippes à Athènes," *SémiotBib* 35 ('84) 23-28. [See § 29-185.]

This semiotic analysis of Acts 15:36-17:33 focuses on the proclamation of the word to Jews and Gentiles: from one voyage to the other (15:36-16:9); Philippi: Jews and/or Romans—confusion and/or communication (16:11-40); Thessalonica and Beroea (17:1-15); and Athens: the subject of the word and the recognition of God (17:16-33). —D.J.H.

606. D. R. SCHWARTZ, "The Accusation and the Accusers at Philippi (Acts 16,20-21)," *Biblica* 65 (3, '84) 357-363.

The accusation against Paul and Silas in Acts 16:20-21 was that they, though Jewish, taught practices forbidden to Romans, namely Christianity. The accusers were Jews of Philippi who claimed to be loyal Romans. —D.J.H.

607. É. DELEBECQUE, "Les deux versions du Discours de saint Paul à l'Aréopage (*Actes des Apôtres*, 17, 22-31)," *Etudes Classiques* [Brussels] 52 (3, '84) 233-250.

After establishing the literary context of Paul's discourse on the Areopagus and providing a French translation of the short text of Acts 17:22-31, the article considers the allusions to the Septuagint in the discourse, Greek elements (Socratic, Stoic), and Christian elements. Then it gives a translation of the Western text according to Codex Bezae (D), explains the minor and major changes introduced into the long text, and suggests that the long version was carefully written (perhaps by Luke) for a wider public. —D.J.H.

608. É. DELEBECQUE, "Actes 20,3-6," *Biblica* 65 (3, '84) 356. [See § 28-1015.]

Tychicus and Trophimus, the two Asians on the list of Paul's seven companions in Acts 20:4-5, constituted a separate group. This point is made more clearly and exactly in the Western text than in the shorter text.—D.J.H.

609. É. DELEBECQUE, "L'art du conte et la faute du tribun Lysias selon les deux versions des Actes (22,22-30)," *LavThéolPhil* 40 (2, '84) 217-225.

Verse-by-verse analysis of Acts 22:23-30 reveals that the Western text as represented by Codex Bezae (D) is neither a paraphrase nor a dilution. Rather, the Western text of this passage is characterized by liveliness, vividness, and psychological sensitivity. Its Greek vocabulary and style are worthy of Lukan authorship.—D.J.H.

610. S. M. PRAEDER, "Acts 27:1-28:16: Sea Voyages in Ancient Literature and the Theology of Luke-Acts," *CathBibQuart* 46 (4, '84) 683-706.

The literary and theological character of Acts 27:1-28:16 is reflected in its five pairs of passages: (1) The travelogues in 27:1-8 and 28:11-16 serve as prologue and epilogue. (2) The stay at Fair Havens in 27:9-12 follows a literary model for forecasts of storm and shipwreck; the storm in 27:13-20 shows some familiarity with literary and rhetorical storm-scenes. (3) Paul's speech in 27:21-26, and his invitation to eat and the meal in 27:33-38, link the promises of safety for all the passengers to the Christian promise of salvation for all people. (4) The similarly patterned threats to safety in 27:27-32 and 27:39-44 challenge Paul's promises of safety. (5) The miracle stories on Malta in 28:1-6 and 28:7-10 are concerned with the primitive faith and proto-Christian fellowship of the Maltese, and their participation in God's salvation in Jesus Christ through Paul's healing miracles. In Acts 27:1-28:16, Paul returns to his role as the missionary to the Gentiles, whereas in 28:17-28 he returns to his role as the missionary to the Jews and meets with the mixed response that was characteristic of the Jews during his missionary travels.—D.J.H.

EPISTLES—REVELATION

Paul

611. S. BARTON, "Paul and the Resurrection: A Sociological Approach," *Religion* 14 (1, '84) 67-75.

The social meaning of the doctrine of the resurrection according to Paul is explained by means of the following "suggestions": (1) The resurrection, as a claim about God, provided the mythological dimension of community formation. (2) The resurrection, as a claim about Jesus, gave a particularity to the myth and therefore also an identity to the community. (3) The resurrection, as a resurrection from the dead of the one who had been crucified, served as a powerful theodicy. (4) The resurrection functioned as a symbol of social and cultural change.—D.J.H.

612. H. BOERS, "The Meaning of Christ in Paul's Writings. A Structuralist-Semiotic Study," *BibTheolBull* 14 (4, '84) 131-144.

In Paul's writings, Christ thematizes the gift of life as a feature of the opposition between life and death, irrespective of what happens on the plane of the opposition between good and

evil. This comes to expression concretely in the figures concerning life in Christ and in antithetic formulations that negate every alternative. Christ's meaning also includes the understanding that life is obtained through the suffering and death of Christ and of those who belong to him. The relatively few figures that express the identity of Christ indicate that, according to Paul, the meaning of Christ has far more to do with the role he assumes than with who he is. Paul sometimes fills Christ's role.—D.J.H.

613. G. CLARK, "The Social Status of Paul," *ExpTimes* 96 (4, '85) 110-111.

R. Hock's picture of Paul as a Cynic leather worker in *The Social Context of Paul's Ministry* (1980) fails to take into account the fact that he was by birth a Roman citizen. Even though Paul was prepared for the sake of the gospel to identify himself with artisans, he was most likely at home in more prosperous levels of society.—D.J.H.

614. R. HILL, "The Mystery of Christ: Clue to Paul's Thinking on Wisdom," *HeythJourn* 25 (4, '84) 475-483.

Paul had a vision of the whole divine *oikonomia*, cosmic in scope, being implemented "in Christ," in which process his own particular mission to the Gentiles naturally preoccupied him and involved him in private musings and public debate on the means by which this was to be accomplished vis-à-vis the hitherto valid means of the Mosaic Law for Jews. Just as the sapiential character of Paul's thinking helps us to understand what he meant by the "mystery of Christ" (for the reason that he was not locked into a narrow concentration on the human predicament but shared the sages' cosmic viewpoint), so likewise the "mystery of Christ" helps us to understand his notion of wisdom (and find its roots behind a narrow definition of Hellenistic thought).—D.J.H.

615. B. LOADER, "Paul and Judaism—Is He Fighting Strawmen?" *Colloquium* 16 (2, '84) 11-20.

Paul was not fighting straw men. He confronted Christians who, as Jews, represented the pattern of his own youthful apocalyptic Judaism, at least with regard to the eschatological significance of the Torah. He confronted their Judaism with Christ, thus fighting one Judaism with another (the Judaism of Jesus) and participating in essentially the same conflict as the one Jesus the Jew had had with his contemporaries.—D.J.H.

616r. W. A. MEEKS, *The First Urban Christians* [NTA 27, p. 219; § 28-590r].

G. THEISSEN, *The Social Setting of Pauline Christianity* [NTA 27, pp. 106-107].

E. V. GALLAGHER, "The Social World of Saint Paul," *Religion* 14 (1, '84) 91-99.—With these two works, contemporary sociological study of the NT has come of age. Both books are carefully researched, attentive to detail, and creative in their use of theory and comparisons. Theissen emphasizes tensions and conflicts, whereas Meeks concentrates on the attempts of the fledgling churches to develop cohesion.—D.J.H.

617. M. NEARY, "Creation and Pauline Soteriology," *IrTheolQuart* 50 (1, '83-'84) 1-34.

Paul interpreted the death-resurrection of Christ as a new creative act of God as a result of which the Christian became a *kainē ktisis*. The article examines Paul's idea of Christ as the last Adam and his use of the figure of Adam to illuminate Christian soteriology (see 1 Cor 15:20-23; 15:45-49; Rom 5:12; Phil 2:5-11), the place of the new-creation motif in Paul's baptismal theology (Romans 6; 1 Cor 15:3b-4a; Colossians 2-3; Ephesians 2), Paul's use of

the "image of God" motif (2 Corinthians 3-4; Rom 8:29; Tit 3:5-8), and his radical interpretation of the rabbinic concept of new creation (Gal 6:15; 2 Cor 5:17).—D.J.H.

618. W. R. ROEHRS, "The Typological Use of the Old Testament in the New Testament," *ConcJourn* 10 (6, '84) 204-216.

The article first examines three Pauline texts that relate OT happenings to their NT counterparts (1 Cor 10:1-13; Rom 5:12-19; Rom 4:1-25), in an effort to clarify the basic elements in the structure and thought-pattern of typology, the structure of Paul's exposition, and the typological exposition of the OT. Then it considers Paul's typological exposition of the OT in 1 Cor 15:20-22, 44-49; Col 2:16-17; and Gal 4:21-30. Typology proceeds from faith in Christ who was to come, to faith in Christ who has come to do for our salvation what God set out to do in the OT. Six addenda supplement the study, which was first published in R. Jungkuntz (ed.), *A Project in Biblical Hermeneutics* (1969).—D.J.H.

619. U. VANNI, "Dalla morte 'Nemico' alla morte 'Guadagno' (Lo sviluppo della concezione della morte in Paolo)," *StudMiss* 31 ('82) 37-60.

After describing the understanding of death in the Jewish and Greek milieus of the NT, the article traces the development of Paul's attitude toward death from "enemy" to "gain": death as rupture, death as cadaveric inertness, *hamartia* as vehicle of death, Christ's death as destructive of *hamartia* and as applicable to the Christian, the overcoming of death (in relation to Jewish and Greek perspectives), fear as the personal experience of death, the transition from fear of dying to desire to be with Christ, the death of Christ at work in Paul's life, death as a passage taking the person to the eschatological community, and Christ's death as the focal point.—D.J.H.

Romans, 1-2 Corinthians

620. F. GENUYT, L'épître aux Romains. Les intentions du voyageur, clef de lecture de la lettre," *SémiotBib* 35 ('84) 12-22.

A key to Paul's letter to the Romans is the fact that he wrote as a traveler. Semiotic analysis of his plans to visit Jerusalem, Rome, and Spain, according to Rom 15:14-33, reveals the presence of three laws: the law of members, the law of desire, and the law of reason. This thematic model is verified by investigation of three other texts: the introduction (Rom 1:8-17), the inversion of values (1:18-32), and the subject divided and renewed (7:14-25; 8:1-27).—D.J.H.

621. S. K. STOWERS, "Paul's Dialogue with a Fellow Jew in Romans 3:1-9," *CathBibQuart* 46 (4, '84) 707-722.

A natural and coherent interpretation of Rom 3:1-9 and its context is possible if one employs models of dialogue from the Greco-Roman diatribes to suggest how the text might be read. Rom 3:1-9 is a dialogue between a Jewish interlocutor (vv. 1, 4, 6, 9a) and Paul (vv. 2-3, 5, 7-8, 9b). The text continues the discussion of God's impartiality (see 1:18-2:29) by means of the dramatic fiction of a dialogue with a Jewish interlocutor. It portrays two Jews discussing the fate of Israel now that the Messiah has arrived in an unexpected way. Paul's Gentile readers are allowed to overhear what is said.—D.J.H.

622. C. C. BLACK, "Pauline Perspectives on Death in Romans 5-8," *JournBibLit* 103 (3, '84) 413-433.

Paul inherited numerous perspectives on death, bequeathed to him by the variegated culture in which he lived; the tensions detectable in his outlook on the subject are commensurate with those of his milieu. After surveying attitudes toward death in Semitic thought and in ancient Greek and Hellenistic thought, the article distinguishes between death as completion (part of the natural order, payment to God, release from suffering, occasion for hope or witness or for heroism and glory, incentive for ethical behavior and fulfillment of a righteous life) and death as depletion (a terrible thing, the loss of life's richness, an intrusion into the Creator's design or an ontic flaw in creation, a tyrannous cosmological power, something associated with sin). Then it analyzes eight units in Romans 5-8 with an eye to Paul's appropriation of Semitic and Greco-Roman perspectives regarding death. Paul made three distinctive contributions to theological reflection on death: the cross of Jesus as marking the shift of the aeons, the belief that the enfranchisement of creation from the power of death has already begun through the power of Christ, and the linking of mortality to morality.—D.J.H.

623. Y. LANDAU, "Martyrdom in Paul's Religious Ethics: An Exegetical Commentary on Romans 5:7," *Immanuel* 15 ('82-'83) 24-38.

Crucial to the correct understanding of Rom 5:7 is Paul's antithetical use of the adjectives *dikaios* and *agathos*. Paul's point was that, though one would hardly give up one's life on behalf of a pious moralist (*dikaios*), one could muster the courage to brave death for a loving comrade (*agathos*) in the struggle against evil.—D.J.H.

624. J. DU PREEZ, "Röm 6:3-4 in die diskussie oor die vorm van die Christelike doop" [Rom 6:3-4 in the Discussion concerning the Form of Christian Baptism], *NedGeref TeolTyd* 25 (3, '84) 270-276.

In view of the sharp divergence among exegetes as to whether Rom 6:3-4 contains a foolproof, possible, or doubtful reference to baptism by immersion, or none at all, no definite conclusion can be drawn from these verses regarding the form that Christian baptism should take.—B.C.L.

625. D. J. W. MILNE, "Romans 7:7-12, Paul's Pre-conversion Experience," *RefTheolRev* 43 (1, '84) 9-17.

The nonautobiographical approaches to Rom 7:7-12 fail to do justice to the highly charged personal and confessional tone of the passage. The interpretation of it as referring to Paul's adolescent experience of guilt is not completely convincing. The most satisfactory view argues that Paul wrote from his own experience of the Law and sin before his conversion to faith in Jesus Christ.—D.J.H.

626. [Rom 8:26] E. A. OBENG, "The Spirit Intercession Motif in Paul," *ExpTimes* 95 (12, '84) 360-364.

(1) The Pauline motif of Spirit-intercession (see Rom 8:26) arose out of the Jewish idea of heavenly intercession, the understanding of Jesus as a heavenly intercessor, and the advocacy attributed to the Spirit in Jesus' teaching. (2) The glossolalic interpretation of Rom 8:26 is incorrect. Rather, the Spirit's groans of prayer help our prayers by making up for what is lacking in them and giving to them earnestness, sincerity, and intensity. (3) The

intercession of the Spirit is also the intercession of Christ. The difference is one of emphasis: The Spirit intercedes within us, and Christ intercedes at the “right hand of God.”—D.J.H.

627. K. GÁBRIŠ, “Das Gewissen—normiert durch den Heiligen Geist. Bibelarbeit über Röm. 9,1-5,” *CommViat* 27 (1-2, '84) 19-32.

The qualification of the noun *syneidēsis* by the phrase *en pneumatī hagiō* in Rom 9:1 specifies the Holy Spirit as the source of correct guidance for the Christian's conscience. After situating Rom 9:1-5 in its context, the article reflects on individual phrases in the text and their place in Pauline thought, concluding with observations on how Paul's understanding of conscience differed from classical and Hellenistic ideas.—D.J.H.

628. W. R. STEGNER, “Romans 9.6-29—A Midrash,” *JournStudNT* 22 ('84) 37-52.

Comparison of Rom 9:6-29 with the midrash on Jer 31:20 in *Lev. Rab.* 2:1 shows that Paul followed a basic midrashic pattern of composition. The presence of other elements of midrashic form and the incorporation of exegetical traditions found in later Midrashim also indicate that Rom 9:6-29 was a midrash.—D.J.H.

629. F. REFOULÉ, “Romains, X, 4. Encore une fois,” *RevBib* 91 (3, '84) 321-350.

The description of Christ as the *telos* of the Law in Rom 10:4 has been interpreted with reference to the quotation of Lev 18:5 in Rom 10:5 (see Romans 7 and Galatians 3), and as asserting that Christ was the end of the “curse” of the Law, the end of the “misuse” of the Law, or the purpose of the Law. The key to interpreting Rom 10:4 is Paul's recognition that a remnant existed throughout Israel's history. Until Jesus introduced a new economy of salvation and thus became the “end” of the Law, some Jews were righteous before God according to the Law (see Lk 1:6).—D.J.H.

630. P. VONCK, “All Authority Comes from God: Romans 13:1-7—a tricky text about obedience to political power,” *AfricEcclRev* 26 (6, '84) 338-347.

After summarizing political conditions at Rome ca. A.D. 58 and placing Rom 13:1-7 in its literary context, the article presents a verse-by-verse exposition of the text, concluding with reflections on its importance and on the “partial” character of its political injunctions.—D.J.H.

631. J. BECKER, “Zu *plērophoreisthai* in Röm 14,5,” *Biblica* 65 (3, '84) 364.

Becker's proposal to translate *plērophoreisthō* in Rom 14:5 into Latin as *unusquisque in suo sensu abundet* [see § 12-285] has been misunderstood and misrepresented by E. Käsemann and H. Hübner.—D.J.H.

632. [1-2 Cor] J. MURPHY-O'CONNOR, “The Corinth that Saint Paul Saw,” *BibArch* 47 (3, '84) 147-159.

The situation of Corinth offered Paul the possibility of influencing people from many different areas. After explaining how Paul could have traveled from Athens to Corinth, the article describes (on the basis of archaeological discoveries and ancient literary sources) the city walls, the Craneum quarter, Acrocorinth, the upper agora, the lower agora, the road to Sicyon, the north market, a house-church [see § 28-613], and the harbor at Cenchreae.—D.J.H.

633. [1-2 Cor] A. XAVIER, "Power in Weakness. Paul's Pastoral Stance in Corinth," *IndTheolStud* 20 (4, '83) 286-295.

Paul's letters to the Corinthians show him to have been a humble servant of God, an artisan, a pastor for the poor and lowly, and acquainted with suffering. For Paul, weakness was strength, and a humbled state was his boasting in Christ.—D.J.H.

634. C. L. MEARNs, "Early Eschatological Development in Paul: The Evidence of 1 Corinthians," *JournStudNT* 22 ('84) 19-35.

On his founding mission in Corinth, Paul taught that the end had come, that believers had entered the kingdom, and that the communion of the body and blood of the Lord kept reminding them that they were living in the age of the Messiah's eschatological banquet. Paul's theology underwent a development away from realized eschatology toward future apocalyptic at the time of his writing 1-2 Thessalonians and the "previous letter" to the Corinthians. When he wrote 1 Corinthians, Paul was dominated by the concept of resurrection as future and final. He may also have wished to place his Corinthian opponents at a disadvantage by making their denial of future resurrection appear to involve a denial of any resurrection at all.—D.J.H.

635. J. PUJANA, "El Espíritu Santo en la vida cristiana según la primera carta a los Corintos," *Estudios Trinitarios* [Salamanca] 17(2, '83) 215-254.

The significance of the Holy Spirit in Christian life, according to 1 Corinthians, is explored under five headings: faith as result and manifestation of the Spirit, new existence through baptism, the Christian and the community as temples of the Spirit, the gifts of the Spirit for the common good, and the spiritual person. The Holy Spirit is the source, power, and principal guide of Christian life, as well as the bond of union with Christ and in the church.—D.J.H.

636. D. F. WRIGHT, "Homosexuals or Prostitutes? The meaning of *arsenokoitai* (1 Cor. 6:9, 1 Tim. 1:10)," *VigChrist* 38 (2, '84) 125-153.

In *Christianity, Social Tolerance, and Homosexuality* (1980), J. Boswell argued that *arsenokoitai* (see 1 Cor 6:9; 1 Tim 1:10) referred to active male prostitutes rather than homosexuals. But Boswell did not recognize sufficiently the continuing validity of Lev 18:22; 20:13 in early Christian circles, and he misconstrued the obvious meaning of *arsenokoitēs* ("sleeping with men"). Examination of the occurrences of *arsenokoitēs* and related terms in ancient writings fails to demonstrate any case in which it patently does not denote male homosexual activity. Under the influence of the Septuagint of Lev 18:22; 20:13, *arsenokoitia* came to denote that homoerotic vice regarded by Jewish writers like Philo, Josephus, Paul, and ps.-Phocylides as a signal token of pagan Greek depravity.—D.J.H.

1 Cor 11:2-16, § 29-652.

637. T. SORG, "Viele Glieder—ein Leib. Bibelarbeit über 1. Korinther 12,12-27," *TheolBeitr* 15 (5, '84) 193-200.

After explaining the context of Paul's "body of Christ" imagery in 1 Corinthians, the article presents an exposition of 1 Cor 12:12-27 under four headings: the parable of the body (vv. 12-14), multiplicity in unity (vv. 15-19), unity in multiplicity (vv. 20-25a), and community in mutual responsibility (vv. 25b-27).—D.J.H.

638. [1 Cor 13] W. NEIDHART, "Das paulinische Verständnis der Liebe und die Sexualität. Pastoraltheologische Überlegungen," *TheolZeit* 40 (3, '84) 245-256.

Certain fundamental aspects of the love relationship between husband and wife were foreign to Paul the bachelor, and so were lacking in his portrayal of *agapē* in 1 Corinthians 13. If Paul had understood that sexuality can express a deep love in the Christian sense, his depiction of *agapē* would not have been as self-satisfied and purely altruistic as it was. An alternative version of 1 Corinthians 13 and reflections on its pastoral significance conclude the article.—D.J.H.

1 Cor 14, § 29-801.

639. [2 Cor] P. W. BARNETT, "Opposition in Corinth," *JournStudNT* 22 ('84) 3-17.

While concurring with C. K. Barrett's central thesis [see § 16-264] that Paul's opponents in Corinth were Judaizing Jews from Jerusalem, this article argues against Barrett's subsidiary view that the *hyperlian apostoloi* are to be distinguished from the *pseudapostoloi*. The mission of the Judaizers in Corinth was to reinforce Jewish converts to Christianity in a conservative and ongoing Judaism, and to Judaize Gentile Christians to the extent of having them observe the fourfold decree of James (see Acts 15:20, 29; 21:25). The ecstasies, visions, and signs of the Judaizers were part of the religious environment of Judea in the 50s A.D.—D.J.H.

640. [2 Cor 6:14–7:1] B. C. LATEGAN, "Moenie met ongelowiges in dieselfde juk trek nie' ('Do not be yoked together with unbelievers')," *Scriptura* 12 ('84) 20-34.

Exegetical analysis of 2 Cor 6:14–7:1 reveals that Paul was talking about relations within the community of faith rather than the believer's position regarding the state or the processes of government. The transition of Christian faith from a Palestinian to a Greco-Roman setting provides revealing insights about the believer's relationship with the unbelieving world. Paul combined a very clear idea of the gospel's content with a remarkable suppleness when interpreting the meaning of faith in unfamiliar situations. Instead of merely preserving tradition or avoiding contact with the world, Paul used tradition creatively and imaginatively to explain the essence of the gospel to different audiences in new settings.—B.C.L. (Author)

641. F. WATSON, "2 Cor. x–xiii and Paul's Painful Letter to the Corinthians," *Journ TheolStud* 35 (2, '84) 324-346.

The identification of 2 Corinthians 10–13 as Paul's "painful letter" (see 2 Cor 2:4, 9; 7:8, 12) is almost certain; all that has been lost of this letter is the initial greeting and perhaps the conclusion. After reviewing the scholarly debate about the unity of 2 Corinthians, the article shows that the arguments for regarding chaps. 10–13 as later than chaps. 1–9, and for regarding 2:14–6:13; 7:2–4 as a fragment of an earlier letter, are unconvincing. Then it shows that chaps. 10–13 as a whole fit the description of the painful letter: (1) Paul's self-defense was a response to opponents from outside who were responsible for the general mood of disaffection that he found on his second visit to Corinth. (2) During his second visit, Paul was accused of being a false apostle by members of the Corinthian congregation because of his utter failure to manifest the authority to inflict punishment that he claimed (see 1 Cor 4:18-21), an authority regarded as characteristic of apostleship.—D.J.H.

642. Z. I. HERMAN, "La presenza e l'esperienza dello Spirito nella Lettera ai Galati. Indagine esegetica," *Antonianum* 59 (1-2, '84) 3-51.

This investigation of the presence and experience of the Holy Spirit according to Paul's letter to the Galatians considers four texts: the presence and experience of the Spirit as guarantee of justification's arrival (3:2-5), the gift of the Spirit as manifestation and proof of divine filiation in the present (4:6), the believer's search to obtain the hoped-for justification through the mediation of the Spirit proceeding from faith (5:5), and the impossibility of the believer's being *hypo nomon* while under the Spirit's guidance (5:18). The present gift of the Spirit distinguishes the Christian economy of salvation from the past under the Law. —D.J.H.

643. E. A. RUSSELL, "Convincing or Merely Curious? A Look at Some Recent Writing on Galatians," *IrBibStud* 6 (4, '84) 156-176.

The article offers descriptions of and critical comments on some important studies of Galatians published in the USA since 1975: H. D. Betz's *Galatians* (1979), B. H. Brinsmead's *Galatians—Dialogical Response to Opponents* (1982), G. Howard's *Paul: Crisis in Galatia* (1979), D. J. Lull's *Spirit in Galatia* (1980), and R. B. Hays's *Faith of Jesus Christ* (1983). —D.J.H.

644. J. SMIT, "Naar een nieuwe benadering van Paulus' brieven. De historische bewijsvoering in Gal. 3,1-4,11 (A New Approach to Paul's Letters: The Problem of Gal. 3,1-4,11)," *TijdTheol* 24 (3, '84) 207-234.

Read from the perspective of rhetorical analysis and with attention to the basic theological question of how Gentile Christians come to share in God's promise to Israel, Gal 3:1-4:11 appears to consist of three arguments of a historical nature (3:6-14; 3:15-29; 4:1-7) enclosed by an introduction (3:1-5) and a conclusion (4:8-11). Each of the arguments develops the same train of thought with different accents. The result is that the Galatians were urged not to accept the position of the Jewish Christians who demanded Torah-observance from Gentile Christians. —D.J.H.

Ephesians, § 29-646.

645. J. REUMANN, "Philippians 3.20-21—A Hymnic Fragment?" *NTStud* 30 (4, '84) 593-609.

It is possible that Phil 3:20-21 contains a non-Pauline hymn, written before Paul's use of it here and preserved pretty much intact. However, the evidence is not as impressive as it is for Phil 2:6-11 or 1 Tim 3:16. More dubious is the idea that Phil 3:20-21 originally went with the hymn now embedded in 2:6-11. Most uncertain are the date and provenance of any presumed hymn at 3:20-21. —D.J.H.

646. P. BENOIT, "The 'plērōma' in the Epistles to the Colossians and the Ephesians," *SvenskExegÅrs* 49 ('84) 136-158.

The *plērōma* that God made dwell in Christ to reconcile all things (see Col 1:19; 2:9) was the universe damaged by sin and needing restoration. Paul may have borrowed this way of

describing the cosmic universe from popularized Stoicism; he used it to address the Colossians' preoccupation with angels and their link with human destiny. In the letter to the Ephesians, *plērōma* (see Eph 1:23; 3:19; 4:13) referred to the fullness of divine life, or grace. The intervening shift was the result of a homogeneous evolution from the idea of the universe as the slave of cosmic powers and estranged from God, to the idea of a regenerated and reunified universe in which the life of its Creator shines out anew.—D.J.H.

647. F. F. BRUCE, "Colossian Problems. Part 4: Christ as Conqueror and Reconciler," *BiblSac* 141 (564, '84) 291-302. [See § 29-222.]

There is a close association between the portrayal of Christ as reconciler in the Christ-hymn (see Col 1:15-20) and the portrayal of Christ as conqueror elsewhere in the letter. Perhaps Paul left the verb *apokatallaxai* ("reconcile") unaltered in Col 1:20 because he was about to make plain in the following exposition that the reconciliation of the hostile powers involved their defeat (see 2:13-15).—D.J.H.

648. A. M. MOYO, "The Colossian Heresy in the Light of Some Gnostic Documents from Nag Hammadi," *JournTheolSAfric* 48 ('84) 30-44.

The background of the theology addressed in the letter to the Colossians must be sought in the gnostic stream of thought illustrated by *Eugnostos the Blessed*, *Sophia of Jesus Christ*, and *Second Treatise of the Great Seth*. The parallels between the "false teaching" at Colossae (and Paul's response to it) and the Nag Hammadi documents involve angelic forces (their nature, origin, and functions), salvation through knowledge, the notion of divine fullness, and regulations and observances. Despite their late date, the Nag Hammadi documents contain Zoroastrian and intertestamental Jewish ideas.—D.J.H.

649. D. SENIOR, "Letter to the Colossians," *BibToday* 23 (1, '85) 11-17.

The arguments against Paul's authorship of the letter to the Colossians are rather fragile. Whatever the precise origin of the problem at Colossae was (Jewish, Greek, or both?), Paul considered his opponents' viewpoint a threat to the scope of Christ's reconciling victory.—D.J.H.

650. [Col 1:15-20] M. A. GETTY, "The Primacy of Christ," *BibToday* 23 (1, '85) 18-24.

The key elements of Paul's hymn in Col 1:15-20 responded well to the situation of the Colossians, and its main ideas were completely congruent with Paul's thought as expressed elsewhere. Three such ideas are Christ as the image of God, Christ as the firstborn of all creation, and Christ's cross as the reconciling agent of all creation.—D.J.H.

651. J. R. SCHMITZ, "Generativity in 1 Thessalonians," *Emmanuel* 90 (10, '84) 560-566.

Since Paul was approximately fifty years old when he wrote 1 Thessalonians, it is helpful to show how the mid-life idea of generativity expounded by E. Erikson and other psychologists applies to Paul as a theologian of the mid-years.—D.J.H.

1 Tim 1:10, § 29-636.

652. [1 Tim 2:8-15] J. NOLLAND, "Women in the Public Life of the Church," *Crux* 19 (3, '83) 17-23.

The background to 1 Tim 2:8-15 was Paul's concern with the inroads of the Ephesian

heresy among the female members of the church. His one concern in 1 Cor 11:2-16 was that women's ministry be practiced by authorized women honoring their sex and not by pseudomen. Paul was neither a feminist nor a traditional hierarchist. [The same issue contains related articles by W. W. Gasque (§ 29-699) and B. Waltke (pp. 10-16), as well as a response by M. Adeney (pp. 24-31) to all three articles.]—D.J.H.

653. S. B. C. WINTER, "Methodological Observations on a New Interpretation of Paul's Letter to Philemon," *UnSemQuartRev* 39 (3, '84) 203-212.

In his so-called letter to Philemon, Paul petitioned Archippus, who had sent his slave Onesimus from Colossae, to allow Onesimus to stay with Paul and no longer be considered a slave within the Christian community. The persistence of the traditional interpretation (based on the assumption that Onesimus was Philemon's runaway slave) illustrates the bias and blindness of certain methods, the obscurity introduced by an interpreter's preunderstanding or prejudice, the importance of asking the right questions of a text, the semantic autonomy of a text, the recognition that there are better and worse and even wrong interpretations, and the need to redefine what we mean by a "normative" interpretation.—D.J.H.

Hebrews

654. T. LOHMANN, "Zur Heilsgeschichte des Hebräerbriefes," *OrLitZeit* 79 (2, '84) 117-125.

The distinctive perspective on salvation history in the letter to the Hebrews can be grasped by focusing on the following antitheses: old versus new, plurality versus oneness, good versus better, mutability versus eternity, incompleteness versus perfection, earthly world versus heavenly world, visible versus invisible, and service versus position of honor. This distinctive approach is further clarified by comparison with the speeches in Acts and 1 Pet 3:19-20 (see Heb 11:39-40). The author of Hebrews was a highly educated and independent-thinking teacher from the Jewish-Hellenistic world who exhorted his community, which had been tried by suffering and was growing weary in faith, to a persevering trust.—D.J.H.

655. D. G. PETERSON, "Towards a New Testament Theology of Worship," *RefTheolRev* 43 (3, '84) 65-73.

In Hebrews, worship is presented as a response to the divine kingship of Jesus, a response of grateful obedience, personal appropriation of the benefits of Christ's saving work, and an activity of the Christian assembly.—D.J.H.

656. J. R. SHARP, "Philonism and the Eschatology of Hebrews: Another Look," *EastAsia JournTheol* 2 (2, '84) 289-298.

The eschatology in the letter to the Hebrews is closer to the center of the Christian eschatological tradition than many scholars have been willing to admit. Its spatial dualism was a dramatic way of emphasizing the realized dimension of the eschatological drama. The realized and future dimensions of the eschatology of Hebrews are evident in its idea of rest and its portrayal of Christ's ministry in the heavenly tabernacle. The background of the idealism reflected in the spatial dualism of Hebrews (see 8:1-5; 9:23) is to be found in apocalyptic idealism and primitive Christian thought rather than Platonic or Philonic idealism.—D.J.H.

Catholic Epistles

657. C. B. AMPHOUX AND B. OUTTIER, "Les leçons des versions géorgiennes de l'épître de Jacques," *Biblica* 65 (3, '84) 365-376.

The article compares the Georgian versions of the letter of James with Greek manuscripts from the Alexandrian (H) and Syro-Byzantine (K) textual traditions in cases where H and K agree, where H differs from K, and where H is divided. Attention is also given to the Georgian manuscripts of 1 Peter. The earliest Georgian versions are good witnesses to the Alexandrian tradition; some of them belong to a group of manuscripts that reflect a 3rd-century Palestinian-Greek text-type.—D.J.H.

658. F. MANNS, "Jacques 2,24-26 à la lumière du judaïsme," *BibOr* 26 (3, '84) 143-149.

According to Jas 2:24-26, Rahab's action in receiving the messengers and sending them out another way merited her justification. A rabbinic tradition going back to the tannaitic period also spoke of Rahab's justification. More than a gesture of hospitality, her action saved the spies; and for this she was saved. Other rabbinic traditions about Rahab focused on her as proselyte and prophet.—D.J.H.

- 659r. [1 Peter] J. H. ELLIOTT, *A Home for the Homeless* [NTA 26, pp 204-205].

B. OLSSON, "Ett hem för hemlösa. Om sociologisk exeges av NT" [A Home for the Homeless. On Sociological Exegesis of the NT], *SvenskExegÅrs* 49 ('84) 89-108.—Exegetes often give the impression of chronic homelessness in their constant search for new areas and methods of research. One example of the application of a new method is Elliott's use of sociological theory to interpret 1 Peter. As helpful as such an enterprise might be, Elliott's attempt is unconvincing in that his interpretations seem to be read into the text more than out of it. The lack of reflection on the phenomenon "text" is the greatest weakness in his sociological exegesis of "a specific biblical text." There is no comprehensive, integrated analysis of the syntactic, semantic, and pragmatic dimensions of 1 Peter. The use of the text as evidence for the interpretation is restricted to the level of words. Just adding a sociological ingredient to traditional exegesis is not possible if we want to use the social sciences in the interpretation of NT documents; the whole process of interpretation must be included in a sociological exegesis.—B.A.P.

- 660r. ———, *Idem*.

D. L. BALCH, *Let Wives Be Submissive* [NTA 26, p. 325].

A. WIRE, *RelStudRev* 10 (3, '84) 209-216.—The very different ways in which Elliott and Balch reconstruct a social world and situate 1 Peter in it show how wide open "sociological exegesis" is today. Elliott brings with him economic history and social theory; Balch brings philosophy and history of religion. Elliott's author was forging an increasingly cohesive community, set apart in the Lord's own way of humble well-doing. Balch's author was shaping a community increasingly adjusted to the world's code of domestic well-doing. Although the two approaches point in opposite directions, they do not cancel each other out.—D.J.H.

661. D. L. BALCH, "Early Christian Criticism of Patriarchal Authority: I Peter 2:11-3:12," *UnSemQuartRev* 39 (3, '84) 161-173.

Jesus related intellectually and socially to women in a way that scandalized the traditional culture in which he lived. The author of the household code in 1 Pet 2:11-3:12 criticized

traditional Roman culture as unjust for slaves (see 2:18-25) and too restrictive for wives who had become Christians (see 3:1⁴-6). Both 20th-century egalitarian democrats and Christians who confess Jesus as Lord are closer to Jesus' way of relating to others if they support equal rights for women than if they oppose sexual equality.—D.J.H.

662. D. E. HIEBERT, "Selected Studies from 2 Peter. Part 4: Directives for Living in Dangerous Days: An Exposition of 2 Peter 3:14-18a," *BiblSac* 141 (564, '84) 330-340. [See § 29-237.]

In 2 Pet 3:14-18a, Peter exhorted his readers in view of the dark and dangerous days facing them. The two exhortations in vv. 14-16 were linked to the idea of the eschatological future so prominent in chap. 3, and the two final exhortations in vv. 17-18a gathered up the themes of chaps. 2 and 1, respectively.—D.J.H.

1-3 John, § 29-583.

1 John, § 29-664.

663. J. J. GUNTHER, "The Alexandrian Epistle of Jude," *NTStud* 30 (4, '84) 549-562.

The hypothesis of the Alexandrian origin of the epistle of Jude deserves to be revived. Egypt was the most likely land where libertine gnostics would have flourished and where the authority of Jesus' brothers would have been esteemed among converts from its huge Alexandrian-Jewish population. The text itself reflects conditions in Alexandria (see, e.g. vv. 12-13) and shares points of contact with Egyptian writings. Justus, the bishop of Alexandria between A.D. 120 and 131, may well have been empowered to write in Jude's name.—D.J.H.

Revelation

664. U. VANNI, "Dalla venuta dell'ora' alla venuta di Cristo (La dimensione storico-cristologica dell'escatologia nell'Apocalisse)," *StudMiss* 32 ('83) 309-343.

After discussing the eschatology of the Fourth Gospel with reference to the clause "the hour is coming and now is" (Jn 4:23; 5:25), the article examines eschatology in 1 John as expressed in the terms "the last hour" and "antichrists" (1 Jn 2:18). Then it focuses on eschatology according to the book of Revelation: "He comes with the clouds" (Rev 1:7), the risen Christ recalls his coming in history (2:5; 2:16; 3:3; 3:11), his furtive coming in the dialectical development of history (16:15), the coming of Christ and "his own" (19:11-16 parr.), the christological realization of history in the new Jerusalem (21:1-22:5), and the Spirit and the bride (22:6-21).—D.J.H.

665. E. A. WYLLER, "'Johannes Åpenbaring' og Platons 'Parmenides'—felles arkitektonikk?" [John's Revelation and Plato's *Parmenides*—A Common Architectonics?], *TidsTeolKirk* 55 (3, '84) 161-169.

Drawing on Wyller's 1959 doctoral dissertation on Plato's *Parmenides* and on J. Ellul's *L'Apocalypse* (1972), the article argues that the Platonic dialogue and the book of Revelation used the same structural model (which Plato apparently also used in the *Symposium* and elsewhere). In graphic form, the structure is pyramidal: Each work begins, rises to its high- or midpoint, and falls to its conclusion. The high point of Revelation is 11:15-19.

Architectonic parallels do not extend to the content or message of the two works, however.—J.S.H.

666. A. YARBRO COLLINS, “‘What the Spirit Says to the Churches’: Preaching the Apocalypse,” *Quarterly Review* [Nashville, TN] 4 (3, '84) 69-84.

The keys to interpreting Revelation include an understanding of its composition as a literary whole, its historical setting (ca. A.D. 95-96) and social situation of marginality and alienation, and its literary genre (apocalypse) and depth language. Revelation reminds us that the kingdom of God transforms us not only as individuals and church, but also as social and political beings.—D.J.H.

Revelation, § 29-585.

667. A. J. LEVORATTI, “El maná escondido (Apoc. 2,17),” *RevistBíb* 46 (3, '84) 257-273.

After situating Rev 2:17 in the context of the letters to the seven churches (1:4-3:22), the article investigates the various dimensions of “victory” in Revelation, the eschatological promises made to the “victor,” and the OT and Jewish backgrounds of the “hidden manna.” The eschatological character of the promise of the hidden manna makes it difficult to see a direct reference to the Eucharist in Rev 2:17.—D.J.H.

668. K. A. STRAND, “An Overlooked Old-Testament Background to Revelation 11:1,” *AndUnivSemStud* 22 (3, '84) 317-325.

Aside from the “measuring” symbolism in Zech 2:1-5 and Ezekiel 40-48, Rev 11:1 is more distant from than near to its suggested OT sources. A more likely OT background passage is Leviticus 16, which embraces a measuring of temple, altar, and worshipers.—D.J.H.

BIBLICAL THEOLOGY

669. R. BULTMANN, “Theologie als Wissenschaft,” *ZeitTheolKirch* 81 (4, '84) 447-469.

Theology is a science in that it (1) stands over against its object, (2) seeks only to see its object, (3) develops the understanding given in a prescientific relation to its object methodically, (4) yields results that are relative, (5) yields results that can be preserved, and (6) has its own method corresponding to its field of objects. The first three of these characteristics define theology in a peculiarly paradoxical way: (1) The object that it stands over against is it itself insofar as it itself is a movement of faith that is its object, such faith being included in the eschatological occurrence that must be considered its proper object. (2) Although theology is objective, it is at the same time subjectivity because it itself is the attitude of faith. (3) Its object is first disclosed to it only with that conversion of human existence which is its object. [The same issue (pp. 470-471) contains K. W. Müller's note on the circumstances in which Bultmann presented this paper in 1941 and edited it for publication. An English version appears in R. Bultmann's *New Testament and Mythology and Other Basic Writings* (1984) 45-67.]—D.J.H.

670. P. D. HANSON, “The Future of Biblical Theology,” *HorBibTheol* 6 (1, '84) 13-24.

Biblical theology should foster the experience of the mediating, life-giving and life-transforming power of Scripture by as many individuals and groups as possible. Endeavors

that open up new channels through which the meaning of Scripture can enter our lives and our world are characterized by (1) creative imagination; (2) honest interaction with the concreteness and particularity of the biblical text, using every tool or method capable of shedding light on its meaning, both in its parts and as a whole; (3) a spiritual home within a confessional community that offers a perspective for a critical and appreciative appropriation of our confessional heritage; and (4) a deep and passionate involvement with life motivated by a vision of the wholeness intended by God for the entire human family.—D.J.H.

671. H. HÜBNER, "Rudolf Bultmann und das Alte Testament," *KerDog* 30 (4, '84) 250-272.

In response to the charge that R. Bultmann had only a negative view of the OT's relationship to the NT, the article examines Bultmann's essays on the meaning of the OT for Christian faith (1933) and on prophecy and fulfillment (1949). Bultmann understood the OT as the theologically essential presupposition of the NT and as revelation to OT Israel. However, he did not regard the OT as revelation for Christians in the same sense that the NT is, or as the theological equal of the NT.—D.J.H.

672r. E. KÄSEMANN, *Kirchliche Konflikte, Band 1* [NTA 28, p. 96].

H.-J. VENETZ, "'Ein alter Mann möchte junge Rebellen ermutigen . . .'" Zu einem Buch von Ernst Käsemann," *Orientierung* [Zurich] 48 (19, '84) 209-212.—After giving biographical information about Käsemann and highlighting his idea of the worldwide lordship of the crucified one, the article calls attention to some central themes in this collection of his lectures and meditations: passionate engagement for the church, the plainness and bitterness of the cross vis-à-vis the church, the limitations of liberation movements, the imperative of the first commandment, the "de-déification" of the world, and the implications of the gospel for political involvement. Written with a genuinely prophetic zeal, these essays show what being disciples of the crucified one means.—D.J.H.

673. N. PERRIN, "Jesus and the Theology of the New Testament," *JournRel* 64 (4, '84) 413-431.

The historical Jesus used the symbolic language of the myth of sacral kingship in order to mediate the experience of God as king. The historical Jesus is the presupposition of the NT and its theology, not its direct concern. The unifying factor in the theology of the NT is the symbolic figure of Jesus, i.e. the "faith image" or "perspectival image" of Jesus. This figure was interpreted as the key element in theological systems not derived from the memory of the teaching of the historical Jesus or from the ongoing Jesus-tradition.—D.J.H.

674. G. SEGALLA, "Pluralismo ed unità nel Nuovo Testamento," *StudPat* 31 (1, '84) 13-26.

The revised and expanded version of an article published in *RivistBib* [§ 27-1096].—D.J.H.

Christology

675r. *Bible et christologie* [NTA 29, p. 218].

J. A. FITZMYER, "Christology and the Biblical Commission," *America* [New York] 151 (20, '84) 417-420.—Nothing like this document has ever been issued before by the Pontifical Biblical Commission, and its import is going to be significant. The first part of the document surveys present-day methodologies or perspectives used in Christology; the second part

summarizes the testimony of Sacred Scripture to Christ. The document as a whole is basically a positive guide for the proper understanding of Christology today.—D.J.H.

676. R. FABRIS, "Gesù Cristo come fondatore del cristianesimo," *StudMiss* 33 ('84) 277-304.

Jesus can be legitimately considered the founder of Christianity insofar as he was the historical origin and theological foundation of the historical reality and religious experience known as Christianity. After exploring the meaning of the christological title *archēgos* (see Acts 3:15; 5:31; Heb 2:10; 12:2), the article discusses the extent to which Jesus was the historical and theological founder of Christianity according to Paul's writings and his tradition, the Synoptic Gospels, and the Johannine tradition, respectively.—D.J.H.

- 677r. R. KEARNS, *Vorfragen zur Christologie I-III* [NTA 23, p. 243; 25, p. 209; 27, p. 344].
G. GERLEMAN, *Der Menschensohn* [NTA 28, pp. 323-324].

M. MÜLLER, "Betydningen af *br 'nš* i Dan. 7,13" [The Meaning of *br 'nš* in Dan 7:13], *DanskTeolTids* 47 (3, '84) 177-186.—Kearns argues that, in the context of an apocalyptic tradition, the Aramaic term *brnš* became an epithet for an eschatological figure, the most immediate background being the Aramaic god Hadad. But despite his detailed argumentation, Kearns fails to prove his thesis. Gerleman maintains that *br nš* 'is not analogous to *bn 'dm* ("son of man"); here *br* means "separated" rather than "son," and so *br nš* 'is to be translated as "separated from that which is human." Gerleman links this definition to the idea of David as "the separated," or "the other," and thus sees Jesus as "David redivivus." The studies by Kearns and Gerleman show that etymology does not answer the question of the meaning of the expression "Son of Man."—H.M.

678. G. MARCHESI, "Forma e contenuto dell'obbedienza di Gesù," *CivCatt* 135 (3221, '84) 359-374.

This reflection on Jesus' obedience to the Father [see § 28-675] discusses Jesus as "the Amen, the faithful and true witness" (Rev 3:14), Jesus' obedience as active "disponibilità" toward the Father, and the Father's will as the content of Jesus' obedience.—D.J.H.

679. G. O'COLLINS, "The Founder of Christianity," *StudMiss* 33 ('84) 385-402.

There are no solid reasons for supposing that Jesus foresaw and planned in detail the future developments of the church. Nevertheless, since Jesus called the Twelve and saw his mission with them as bringing salvation to the nations, he was in some truly conscious way the founder of Christianity. There is strong NT support for calling Jesus the foundation stone of the Christian movement and for associating the apostles with him as foundation stones (see Eph 2:19-22). The resurrection made Jesus present in a way that is not true of other founders of religious movements. The title "founder of Christianity" has a valuable role to play in Christology, ecclesiology, and fundamental theology.—D.J.H.

Church and Ministry

680. D. DUMM, "Witness of Benedictines in Ministry: An Expression of Biblical Prophecy and Apocalyptic," *AmBenRev* 35 (4, '84) 389-402.

The witness of the OT prophets and of Jesus the prophet have long provided an ideal for

monks. The points of contact between the vision-oriented worlds of apocalypticism and monasticism are numerous and significant.—D.J.H.

681. H. P. HAMANN, "The New Testament Concept of the 'Church' and Its Implied Ecumenical Program, with an Appendix on John 17:20-23," *LuthTheolJourn* 18 (3, '84) 117-128.

The idea of the hidden church comports completely with the principles of the forgiveness of sins through faith in Christ, the eschatological and hidden nature of the Christian faith, and the theology of the cross. Those committed to the right preaching of the word and the pure administration of the sacraments (baptism and the Lord's Supper) are committed to the true ecumenical movement. The popular "ecumenical" understanding of Jn 17:20-23 as demanding the visible unity of Christendom as a precondition for preaching the gospel is altogether superficial, without any real support in the text itself, the Johannine context, or the wider NT context.—D.J.H.

682. E. HERNANDO, "Profetas y apóstoles. Dos semblanzas paralelas," *Burgense* 25 (1, '84) 9-42.

The similarities and common roots of the OT prophets and the NT apostles are examined first with reference to the portrayal of vocation as a divine gift in the OT and the NT, respectively. Then this parallelism is developed by focusing on Jeremiah and Paul: their callings, their experiences of opposition and suffering ("full of brambles and scorpions"), and their commitment and fidelity.—D.J.H.

683. B. N. KAYE, "Cultural Interaction in the New Testament," *TheolZeit* 40 (4, '84) 341-358.

Investigation of the NT evidence regarding household relationships, slavery, adoption and inheritance, and self-advertisement ("boasting") indicates that early Christians were involved in the culture of their day and used it in extensive and important ways. The group awareness of the early Christians grew in interaction with the host society as well as by their own perception of a past and a tradition and of a present significance because of the Spirit's presence in the group and a common sense of mission.—D.J.H.

684. R. PIETRANTONIO, "Un estudio bíblico sobre la iglesia. Explicación de la metodología de los Estudios Bíblicos," *RevistBíb* 46 (3, '84) 275-286.

A methodology for group study of biblical texts is illustrated with reference to three NT passages about the church: firstfruits of the new community (Eph 2:19-22), the church as a signpost of the coming kingdom (Mt 5:13-16), and the church as a little flock of people persevering in hope (Rom 5:1-5).—D.J.H.

685. R. PIETRANTONIO, "Modelos de oficios en el Nuevo Testamento," *Vox Evangelii* [Buenos Aires] 1 ('84) 21-66.

After surveying NT Greek words meaning "service" or "office," the article considers the origin of official ministries in Jesus, the hierarchy of official ministries, and models of official ministries. Then it focuses on the most important ministries in the primitive church: apostles, prophets, teachers, bishops, elders-presbyters, and deacons.—D.J.H.

686. J. ROLOFF, "Das Amt und die Ämter im Neuen Testament," *TheolBeitr* 15 (5, '84) 201-218.

After hermeneutical observations, the article traces the NT development of church offices in three phases: Jesus and the oldest Jesus-tradition (disciples); the first post-Easter generation (apostles, teachers, prophets, wandering charismatics); and the second and third generations (evangelists, pastors, teachers; bishops, elders, deacons). Eight consequences for our contemporary discussion about church office and offices are listed by way of conclusion. —D.J.H.

687. L. SABOURIN, "Ministries: Then and Now," *RelStudBull* 4 (3, '84) 159-165.

E. Schillebeeckx's *Ministry* (1981) and P. Grelot's *Église et ministères* (1983) have focused attention on central issues regarding the origin and development of church ministries. They disagree mainly on the manner in which the apostolic tradition was transmitted from the first to the second and later generations. A growing number of interpreters recognize that the NT testifies to a variety of ministerial structures. —D.J.H.

688. J. M. R. TILLARD, "What is the Church of God?" *OneChrist* 20 (3, '84) 226-242.

The church of God is the fulfillment of the *mystērion* (see Eph 3:6), the communion of believers in the communion of the living God, and the visible manifestation of the *koinōnia*. —D.J.H.

689. P. TRUDINGER, "Shakespeare's 'Ages of Man' and the Development of the Early Church," *PerspRelStud* 11 (2, '84) 133-138.

The growth of the early church is illuminated by at least the early stages of human development outlined in Jacques's "Ages of Man" speech in Shakespeare's *As You Like It*, act 2, scene 7. —D.J.H.

Various Themes

690. P. BEAUCHAMP, "Récit biblique et rencontre interculturelle," *LumVie* 33 (168, '84) 5-16.

Christian faith is a door that the story opens between cultures, and the matrical pattern of this operation of faith is legible in the relationship between the Testaments. This thesis is explained in five steps: Christian culture as already there, the obstacle or trauma of violence that it brings, the preservation of cultures by the story and some reflections on its nature, the originality of the biblical story as total (i.e. traversing the two Testaments), and conditions of a postbiblical story. —D.J.H.

691. J. R. BLUE, "Go, Missions," *BiblSac* 141 (564, '84) 341-353.

The NT imperative "go" is clearly linked to making disciples (see Mt 28:19) and preaching the gospel (see Mk 16:15). According to Romans 10, world missions and thus the entire ministry of accomplishing God's purpose in this age revolve around the word "send." —D.J.H.

692. A. M. BUSCEMI, "L'escatologia del Nuovo Testamento," *StudMiss* 32 ('83) 273-308.

This synthesis of NT teachings about eschatology first reviews terminological problems

(eschatology, apocalyptic, messianism), outlines the history of research on NT eschatology from the 17th century to the present, and reflects on the relation between eschatology and salvation history. Then it discusses the “center” of NT eschatology (the kingdom of God, the kingdom and Jesus, the kingdom and the church) and explores the different ways in which this eschatological center was expressed in the Synoptic Gospels and Acts, the Pauline writings, the Johannine writings, and the Catholic epistles, respectively.—D.J.H.

693. D. A. CARSON, “Reflections on Contextualization: A Critical Appraisal of Daniel von Allmen’s ‘Birth of Theology,’” *EastAfricJournEvangTheol* 3 (1, ’84) 16-59.

D. von Allmen (in *International Review of Missions* 64 [1975] 37-52) proposed the Hellenization of early Christianity as a model for developing an African theology today. But von Allmen drew wrong lessons about the Hellenistic believers, came to conclusions not based on the evidence, presented a questionable reconstruction of the development of Christology, and assumed a straight line from Judaism to Hellenism. Moreover, he risked sacrificing the gospel’s content for a process of contextualization, and presupposed a view of the Bible that involves theoretical, practical, and cultural difficulties. African efforts to contextualize the gospel must be based on the whole Bible, take account of historical theology, engage in exchanges with other cultures, and welcome encouragement from the West.—D.J.H.

694. J. COTT, “The Biblical Problem of Election,” *JournEcumStud* 21 (2, ’84) 199-228.

The idea of election is one of the most pernicious notions inherited from the biblical tradition. The primary expression and fulfillment of the idea of election was the OT tradition of the conquest, much of which is utterly brutal. There were two anti-election traditions in ancient Israel: the theology of the stranger, and the transcendence of nationalism. A tension existed between election and covenant, with the latter often being co-opted by the former. No objective reason is given in the Bible for the election of Israel; the historical Jesus opposed it, but the church picked it up. Belief in election is the security of the insecure. It is important, however, because it is based on the fundamental human need for recognition.—D.J.H.

695. E. DEKKERS, “L’Eucharistie, imitation ou anamnèse de la dernière cène?” *RevSciRel* 58 (1-3, ’84) 15-23.

The NT scenario of the Last Supper (see Mt 26:26-29; Mk 14:22-25; Lk 22:15-20; 1 Cor 11:23-25) exercised little influence on the day, time, titles, text, format, or place of the early Eucharistic celebrations. What was taken over from the NT Last Supper accounts was Jesus’ action of presenting the bread and wine as his own body and blood to be eaten and drunk by his disciples.—D.J.H.

696. D. C. DULING, “Norman Perrin and the Kingdom of God: Review and Response,” *JournRel* 64 (4, ’84) 468-483.

The article first situates N. Perrin’s historical-critical investigation of the kingdom of God with reference to other scholarly approaches to the topic. Then it takes up responses to his literary-critical interpretation of the kingdom of God as symbol or tensive symbol. Along with K. Koch’s national-political position on the kingdom and R. H. Hiers’s thoroughgoing apocalyptic option, Perrin’s historical and literary interpretations of the kingdom have “made a splash.”—D.J.H.

697. D. FLUSSER, "The Jewish-Christian Schism," *Immanuel* 16 ('83) 32-49; 17 ('83-'84) 30-39.

The English version of an article published in German in *EvangTheol* [see § 25-269].
—D.J.H.

698. V. P. FURNISH, "War and Peace in the New Testament," *Interpretation* 38 (4, '84) 363-379.

After observations about the overall political context within which the NT originated, this article examines early Christian attitudes toward the world, and therefore toward war and peace, according to Synoptic traditions about Jesus, Paul's letters, and other NT books, respectively. That the early church made no attempt to ask how its gospel was relevant to war and peace was due partly to political conditions in general, partly to the church's status as a minority movement largely without access to political power, and partly to the kind of eschatological hope to which it clung. Nevertheless, its gospel demands concern for "social issues," since it affirms that God's coming rule is sovereign and already graces and claims the present, however short or extended this may be.—D.J.H.

699. W. W. GASQUE, "The Role of Women in the Church, in Society, and in the Home," *Crux* 19 (3, '83) 3-9.

The two divergent approaches to the question of the role of women that are common among contemporary evangelical Christians can be called the traditional view and the egalitarian view. The traditional view stresses submission and dependence, the egalitarian view mutual submission and interdependence. The traditional view focuses on five or six NT texts, starting with 1 Cor 11:2-16. The egalitarian view takes these texts seriously, but does not begin with them; by putting them aside and studying everything else that the Bible teaches theologically about the role of men and women (see, e.g. Genesis 1-3), it reaches a different position. The egalitarian apologist argues further that in Christ there is a new creation, reversing the results of the Fall, in which men and women are equal. Not only is this new creation demonstrated in Jesus' life, but there are many examples of women in the early church engaging in significant ministries, even in leadership roles (see, e.g. 1 Cor 11; Acts 21:9; Phil 4:2-3). A list of hermeneutical principles that lead to an egalitarian perspective concludes the article.—E.G.B.

700. B. GERHARDSSON, "Eleutheria ('frihet') i bibliskt tänkande" [Eleutheria ("Freedom") in Biblical Thought], *SvenskTeolKvart* 60 (3, '84) 119-129.

In ancient Greece *eleutheria* was essentially a political term, applying to a citizen's status in the polis and the city-state's independence of foreign rule. In the Hellenistic period, especially among the Stoics, there arose the notion of the inner freedom possessed even by those who are outwardly in bondage. In ancient Israel no Hebrew word exactly corresponded to *eleutheria*, but the notion of a theocratic "freedom" was clear: God had redeemed his people from slavery in Egypt for service to him. Eventually in Hellenistic Judaism there also arose the notion of the "spiritual freedom" of those who serve God and observe the Torah, even under adverse exterior circumstances. In the NT *eleutheria* is the possession of those who belong to Christ, regardless of their exterior circumstances, though a divergence in nuance distinguishes the notion of a "law of freedom" (see Jas 1:25; 2:12) from Paul's doctrine of freedom from the Law, the Mosaic Torah being regarded as an interim provision now set aside by the redemption in Christ. Paul did not extend his view of freedom to the

social realm (for eschatological, evangelistic, and practical reasons), but our different historical situation requires that we interpret the notion of "freedom in Christ" as applying to all dimensions of human existence, not only the spiritual one.—B.A.P.

701. J. A. GRASSI, "The Transforming Power of Biblical Heart Imagery," *RevRel* 43 (5, '84) 714-723.

Heart imagery and language owe their power to the primal womb and maternal-heartbeat experience. The supreme quality of a human being imitating God is that of a "listening heart" (see 1 Kgs 3:12). Ezekiel's "heart transplant" image (see Ezek 36:26-27) seems to have been in the background of key NT texts referring to the promise or gift of the Spirit (see Gal 4:6; 2 Cor 3:2-3; Rom 5:5).—D.J.H.

702. P. D. HANSON, "The Apocalyptic Consciousness," *Quarterly Review* [Nashville, TN] 4 (3, '84) 23-39.

The lines of continuity connecting apocalyptic movements in biblical times are found in the responses to the destruction of the Jerusalem Temple in 587 B.C., the reactions to the threat of Hellenism in the 2nd century B.C., and the book of Revelation. If we follow the example of biblical apocalypticism, we will not only look honestly at the true nature of the world around us; we will also have the faith to look beyond tragedy to the blessed order of peace and justice that alone will endure the woes of an apocalyptic age.—D.J.H.

703. G. HAUFÉ, "Eirene im Neuen Testament," *CommViat* 27 (1-2, '84) 7-17.

Aspects of the NT idea of *eirēnē* are highlighted by examining the various contexts in which "peace" is treated: peace and war, peace and God's new world, peace and cosmic reconciliation, peace as a new relationship with God, peace as Jesus' legacy to "his own," Jesus' messianic activity as the beginning of the eschatological reign of peace, the community as the Christians' sphere of peace, the general obligation of Christians to make peace, and the contribution of the NT to modern discussions about peace.—D.J.H.

704. R. JEWETT, "Coming to Terms with the Doom Boom," *Quarterly Review* [Nashville, TN] 4 (3, '84) 9-22.

Jesus and the early Christians were apocalyptic thinkers, but they were not involved in the type of apocalypticism most characteristic of contemporary American society—millennialism. Despite its claims to be based on a literal reading of Scripture, the "doom boom" of the 20th century is a modern construct at variance with most of the biblical writings and with Jesus' insistence that humans are responsible for history.—D.J.H.

705. H.-J. KLAUCK, "Die Sakramente und der historische Jesus," *WissWeis* 47 (1, '84) 1-11.

After explaining the problems connected with the affirmation that Jesus instituted seven sacraments, the article explores the institution of the sacraments with reference to Jesus' baptismal activity (see Jn 3:22-23, 26; 4:1-3), footwashing (see Jn 13:3-12), forgiveness of sins (see Mk 2:5), sharing of meals in common (see Mk 2:13-17; 14:22-25), and founding of the church (see Mt 16:18). Only the Easter event made it possible to transform Jesus' symbolic actions into sacraments.—D.J.H.

706. H. KLEIN, "Die Bewältigung der Not im Alten und Neuen Testament," *TheolZeit* 40 (3, '84) 257-274.

In the Bible, reactions to great difficulties included flight, standing still, and questioning. Difficulties that could not be changed were understood in various ways: testing, preparation for exaltation, looking forward to a better future, purification, self-abnegation, and education. Other difficulties were overcome through appropriate actions, met with lamentation or penance, or explained in terms of the eschatological future or the sufferings of the righteous person. The difference between the NT approach to overcoming difficulty and the OT approach resulted from the reevaluation of suffering through Jesus' death and resurrection. — D.J.H.

707. R. W. KLEIN, "Anti-Semitism as Christian Legacy: The Origin and Nature of our Estrangement from the Jews," *CurrTheolMiss* 11 (5, '84) 285-301.

Hatred toward Jews by non-Christians in antiquity neither explains nor justifies the later Christian hostility to Jews. Romans 9-11 undercuts Christian attempts at invalidating the meaningfulness and beauty of the Jewish religious covenant. Even though there are some potentially anti-Jewish texts in Mt and Jn, the NT as a whole, when understood historically, offers more resources than obstacles to those who value Jewish-Christian dialogue today. The article also traces the history of Christian anti-Semitism, and makes suggestions about how Christians might relate to Jews in the future. — D.J.H.

708. C. E. L'HEUREUX, "Understanding the Old Testament Prophecies," *BibToday* 23 (1, '85) 51-59.

OT prophecies should not be regarded as predictions of future facts but rather as expressions of the hopes, dreams, and aspirations of a living human community. Because of their experience of Jesus, the early Christians understood the OT prophecies as speaking of Jesus. — D.J.H.

709. J. E. MARTINS TERRA, "A Bênção no Novo Testamento," *RevistCultBíb* 8 (29-30, '84) 80-88.

After discussing the NT vocabulary of blessing, the article treats aspects of the NT theology of blessing (eschatological, spiritual, christological) and describes the Holy Spirit as the NT blessing par excellence. [The same issue contains Martins Terra's articles on the theology of blessing in Scripture and popular religion (pp. 3-18) and on blessing in the OT (pp. 37-72).] — D.J.H.

710. J. E. MARTINS TERRA, "A maldição na Sagrada Escritura," *RevistCultBíb* 8 (29-30, '84) 19-36.

A survey of the forms and vocabulary of OT curses and a review of curses in OT history and Judaism are followed by discussions of curses in the NT and the NT vocabulary of curses. — D.J.H.

711. B. MCCARTHY, "The Biblical Tradition, the Church, and Marx's Critique of Religion," *Cross Currents* [West Nyack, NY] 34 (1, '84) 43-64.

K. Marx's central concerns were major components of the OT tradition, i.e. *šālôm* as task and promise, and Yahweh's intolerance of oppression. Even Marx's critique of religion can be placed on OT trajectories, and his atheistic soteriological schema was apocalyptic in

character. The God of the NT seems less concerned with socioeconomic *šālôm* and ending the oppression of the poor than does the God of Amos, Exodus, Deuteronomy, Psalms 72 and 82, etc. The church's rift with Judaism and its subordination of the OT to the NT exacerbated the spiritualizing tendency so vigorously criticized by Marx.—D.J.H.

712. L. MONLOUBOU, "Le jeûne et sa signification biblique," *EspVie* 94 (44-45, '84) 601-607.

After surveying the OT and NT data about fasting, the article explores the biblical significance of fasting under three headings: being dependent on God, an act of solidarity, and the link between fasting and justice.—D.J.H.

713. S. C. MOTT, "Lethal Force in the Context of a Theological Understanding of Power," *Comprendre* [Venice] 47-48 ('81-'83) 61-68.

Because of its view of human nature, Scripture sees a peril in lack of defensive power and in excess of exploitive power. The controlling category of creative power is justice, and the direction that power has in relation to justice and God's activity on behalf of creation, not the presence or absence of lethal force. Nonresistance (see Mt 5:38-42; 1 Pet 2:18-25) involves surrendering the prerogatives of defensive power out of trust in the creative power of God, who will not rest with the exploitive power of humankind.—D.J.H.

714. J. NAVONE, "Tell the Story of the Lord and His People," *RevRel* 43 (5, '84) 760-771.

Israel's listening and telling were appropriate responses to God's speaking and acting. Through his listening and telling, Jesus communicated the Father's love, which is the joy of God's people. If we love Jesus, we will tell his story and make it ours through the gift of his Spirit.—D.J.H.

715. R. C. NEWMAN, "Perspectives on the Image of God in Man from Biblical Theology," *EvangJourn* 2 (2, '84) 66-76.

A survey of the biblical pictures of God in human form in relation to inanimate things, plants, animals, human society, and the family highlights the dynamic character of the image of God in us.—D.J.H.

716. H. O. OLD, "The Psalms of Praise in the Worship of the New Testament Church," *Interpretation* 39 (1, '85) 20-33.

After considering how the enthronement psalms (e.g. Psalms 93, 96, 97, 98, 99) were first used in Israel's worship, the article discusses how they functioned in the Second Temple, the synagogue, and several NT writings (Lk-Acts, Hebrews, Revelation). The OT psalms of praise expressed the joy and awe of being in God's presence; the NT church found in them an expression of joy that in Jesus Christ God had revealed himself.—D.J.H.

717. H. OPPENHEIMER, "The Special and General Authority of the New Testament in Ethics," *ModChurch* 26 (4, '84) 23-30.

Christian ethics must be linked somehow with the cross and resurrection of Christ. Taking seriously what the Bible tells us Christ said can be a promising way of finding out what he asks of us now. The kind of faithfulness that is required of Christians is a harvest of a whole way of life offered to them. Christian perfection is a fruit of the Spirit, not something attainable piecemeal by lawkeeping.—D.J.H.

718. P. PERKINS, "New Testament Ethics: Questions and Contexts," *RelStudRev* 10 (4, '84) 321-323, 325-327.

The historical-critical study of the NT highlights the difference in ethical and cultural pre-suppositions between the 1st and 20th centuries. Other methods must be sought to let the NT find a voice in contemporary ethical reflection. Currently prominent approaches to this task include phenomenology and personalism, political hermeneutics, and the feminist critique. A list of seventy-eight books and articles on NT ethics concludes the essay.—D.J.H.

719. J. T. PLESS, "Implications of Recent Exegetical Studies for the Doctrine of the Lord's Supper: A Survey of the Literature," *ConcTheolQuart* 48 (2-3, '84) 203-220.

The implications of scholarly investigations during the past hundred years for the doctrine of the Lord's Supper are formulated in the following theses: (1) The use of the historical-critical method as the normative methodology for understanding the pertinent biblical texts has not been able to provide a consistent answer to the question, What is the Lord's Supper? (2) The input of contemporary exegetical studies to ecumenical discussions has not led to a clear understanding of the institution and meaning of the Lord's Supper. (3) Contemporary exegetical studies tend toward a spiritualization of the Lord's Supper by connecting its primary content with anamnesis, the doctrine of the Holy Spirit, or eschatology, rather than with the words of institution.—D.J.H.

720. E. R. RODGERS, "Why does the Church Baptize? The Eschatological Aspect of the Rite of Baptism," *EvangQuart* 56 (4, '84) 213-225.

The primary significance of John the Baptist's baptism lay in its character as preparation for and promise of eschatological realities. Since Christian baptism is to be understood in the light of John's baptism and in some sense as its continuation, Christian baptism too should be viewed as an eschatological rite. Baptism in the Spirit is the "already" aspect of eschatology; baptism in water is the "not yet" aspect. Whenever the church baptizes a believer, it looks to the consummation of this age, warns sinners of coming judgment, prays for the kingdom to come, and reminds itself of Christ's promise to be with it to the end of the age (see Mt 28:19-20).—D.J.H.

721. A. RODRÍGUEZ CARMONA, "Tolerancia e intolerancia en el Nuevo Testamento," *EstEcl* 59 (230, '84) 265-295.

Examination of the themes of tolerance and intolerance in the four phases of NT Christianity (Jesus, the pre-Pauline community, Paul, the second generation) reveals inflexibility with regard to God's work as realized through Jesus and proclaimed by the apostles, along with flexibility concerning the means by which the basic goal is achieved. The idea of intolerance was expressed in the NT primarily with the Greek words *zēlos* and *spoudē*; the NT vocabulary of tolerance divides into terms of permission (*aphiēmi*, *eaō*, *exestin*, *epitrepō*) and support (*anechomai*, *pherō*, *stegō*, *hypomenō-hypomonē*, *makrothymeō-makrothymia*, *paschō-pathēma*, *kartereō*, *hypopherō*).—D.J.H.

722. L. R. RUSSELL, "Synergism in the New Testament," *Crux* 18 (2, '82) 14-17.

The idea of synergism was familiar to the NT writers. Faith and works are viewed synergistically in Jas 2:22. Paul understood his evangelistic efforts as part of a cooperative venture with God (see 1 Cor 3:9; 2 Cor 5:20), and taught that in all things God works alongside us to produce good (see Rom 8:28-30).—D.J.H.

723. W. S. SAILER, "Homosexuality and the Biblical Norm," *EvangJourn* 2 (2, '84) 77-95.

Balanced study of the biblical teachings regarding sexuality and homosexuality makes it impossible for one committed to biblical authority to accept homosexuality as a normal alternative life-style. The biblical mandate directs us to love and minister in Christ's name to homosexuals, sharing with them the liberating power of the gospel.—D.J.H.

724. J. THORNHILL, "Sinful Man Before the Living God: Has our teaching done justice to the message of the Scriptures?" *AusCathRec* 60 (3, '83) 252-273.

Various aspects of the biblical understanding of sinful humanity before God are expressed through the terms "redemption," "jealousy," "justice," "expiation," and "sacrificial blood." The cross as the climactic expression of God's ways with sinful humanity was essentially the exercise of God's merciful love.—D.J.H.

725. W. A. VANGEMEREN, "Israel as the Hermeneutical Crux in the Interpretation of Prophecy (II)," *WestTheolJourn* 46 (2, '84) 254-297.

A survey of views about Israel's place in Reformed theology shows that the tensions in Calvin's eschatology have been transformed into positions, and that the polemics with pre-millennialism largely account for an attempt to develop a "consistent" hermeneutic for the OT prophets. A reading of the OT prophets in light of the NT must take into consideration Jesus as the focus of Scripture, the unity of the covenant, the progress of the kingdom of Christ, the NT as confirming the OT and providing assurance that all expectations of the OT prophets will be fulfilled, the hermeneutic of progressive fulfillment as including a hope for Israel in every generation, and Christian reactions while reading the NT in light of the OT.—D.J.H.

726. A. VANHOYE, "Nuovo Testamento e inculturazione," *CivCatt* 135 (3224, '84) 119-136.

How the NT illustrates the problem of inculturation and stimulates reflection on it can be seen by examining three historical situations: Jesus in relation to the culture of his milieu (incarnation and culture), the primitive Christian community in relation to Jewish culture (Jewish-Christian faith and Jewish culture), and the Christian mission in the milieu of Hellenistic culture (Christian mission and pagan culture).—D.J.H.

727. H. U. VON BALTHASAR, "Jesus und das Verzeihen," *IntKathZeit/Communio* 13 (5, '84) 406-417.

Jesus' role in the forgiveness of sins is examined with reference to Hebrews, the Pauline and Johannine writings, and the Gospel evidence about Jesus before Easter, respectively.—D.J.H.

728. G. J. WENHAM, "Gospel Definitions of Adultery and Women's Rights," *ExpTimes* 95 (11, '84) 330-332.

There are various definitions of adultery in Scripture: infidelity by a married woman (OT); infidelity by a married man or woman, polygamy, and remarriage after divorce (Lk 16:18; Mt 5:32b; Mk 10:11-12); divorce alone, except for unchastity (Mt 5:32a); and lust (Mt 5:28). All the divorce logia attributed to Jesus exhibit a concern with the rights of women. The dominical innovations were maintained by Paul and most Church Fathers, who insisted on the mutuality of conjugal rights and forbade Christians to remarry after divorce.—D.J.H.

729. G. J. ZEMEK, "Aiming the Mind: A Key to Godly Living," *GraceTheolJourn* 5 (2, '84) 205-227.

After surveying the OT and NT terminology related to understanding, the article discusses the noetic effects of the Fall (depravity, apostasy), and the noetic remedy with reference to sovereign grace and to individual and corporate human responsibility.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

730. J. D. M. DERRETT, "Whatever Happened to the Land Flowing with Milk and Honey?" *VigChrist* 38 (2, '84) 178-184.

What killed the biblical formula of "the land flowing with milk and honey" for a time in Jewish circles was the Greco-Roman association of the motif with Bacchus. The formula was congenial, however, to the Cynics who exploited the Gymnosophistic material in the Alexander romance, and among Jewish Rechabite groups; in time the idea resurfaced in both Jewish and Christian descriptions of a superterrestrial paradise.—D.J.H.

- 731r. J. G. GAGER, *The Origins of Anti-Semitism* [NTA 28, p. 218].

W. E. MARCH, "Whence Anti-Semitism?" *TheolToday* 41 (3, '84) 275-279.—Gager's work deserves careful scrutiny by all who hope to see the end of anti-Semitism and wish to foster positive relationships between Christians and Jews. He has shown that anti-Semitism was not normative in pagans' relationships with Jews in antiquity. He has also made a good case for the idea that a primary source of anti-Semitism was the formation of the NT itself.—D.J.H.

732. G. GNOLI, "L'évolution du dualisme iranien et le problème zurvanite," *RevHistRel* 201 (2, '84) 115-138.

Iranian dualism must be studied with attention to its Zoroastrian, Mazdeo-Zurvanite, and Manichean phases. The idea that the world is governed by evil and brutal powers was a constant feature of Iranian dualism. Iran was the home of a spiritual dualism that transcended the cosmos and creation, and of the belief that Ahriman, Satan, or Belial is the *kosmokratōr tou aiōnos toutou*. It is likely that Iranian dualism in its Zurvanite form influenced postexilic Judaism and primitive Christianity.—D.J.H.

733. J. GOLDSTEIN, "The Origins of the Doctrine of Creatio Ex Nihilo," *JournJewStud* 35 (2, '84) 127-135.

Although 2 Macc 7:22-29 displays profound philosophical knowledge, the passage does not assert *creatio ex nihilo*. Rabban Gamaliel II unambiguously stated this doctrine ca. A.D. 100 (see *Gen. Rab.* 1:9). We have to wait until the second half of the 2nd century A.D. to find unambiguous Christian statements of it. Jews and Christians came to insist on *creatio ex nihilo* because of their ever-stronger adherence to belief in bodily resurrection, especially in its most extreme form, namely that the dead will be resurrected with the same bodies that they had in life.—D.J.H.

734. R. KIRSCHNER, "The Vocation of Holiness in Late Antiquity," *VigChrist* 38 (2, '84) 105-124.

The article describes the basic dimensions of three models of holiness in late antiquity: the pagan philosopher, the Christian ascetic, and the rabbinic sage. The pagan and Christian holy

men were admired for their ability to communicate divine power and their capacity to defeat the demonic. The rabbinic sage crystallized the paradigmatic impact of the holy man's person. The holy men of late antiquity were not merely imitations of God but intimations, or visible evidence, of the divine marrow of human existence.—D.J.H.

735. J. P. LEWIS, "Noah and the Flood in Jewish, Christian, and Muslim Tradition," *BibArch* 47 (4, '84) 224-239.

The emphasis placed by Hellenistic-Jewish writers on the story of Noah and the flood (see Gen 5:28-9:17) as an actual event reflected the Jewish people's strong sense of history, whereas the detailed attention given to it by the rabbis indicated a concern to understand precisely the people's relationship with God. Writers in the Christian tradition stressed the typological possibilities of the story, seeing in it a means of defining Christian beliefs in a way that would demonstrate them to be the fulfillment of the divine plan. The retelling of the Noah story throughout the Koran and the advancement of the idea of Noah as a preacher of righteousness were both aspects of the Muslim desire to define the nature of important biblical figures.—D.J.H.

736. S. NEWMYER, "Climate and Health: Classical and Talmudic Perspectives," *Judaism* 33 (4, '84) 426-438.

After considering Jewish and Greek views about humanity's place in the ecosystem, the article investigates ideas about medical climatology as revealed in the Hippocratic treatise *Airs, Waters, Places* and related works, and in the Babylonian Talmud and other rabbinic writings. It is quite likely that the talmudists were acquainted with the doctrines of Hippocratic medicine and used them to deal effectively with foreign climates.—D.J.H.

737. D. ROKEAH, "Anti-Judaism in Early Christianity," *Immanuel* 16 ('83) 50-64.

Contributing significantly to early Christianity's hostile attitude toward Judaism were the acute pagan-Christian polemics and the related persecutions, even though Jews were not directly involved in either the polemics or the persecutions. Patristic writers sought to separate Christianity from Judaism and to limit Pilate's responsibility for Jesus' crucifixion and death. As they despaired of converting Jews, these writers created an increasingly negative image of Jews on the basis of NT texts and the allegorical reading of the OT.—D.J.H.

- 738r. D. ROKEAH, *Jews, Pagans and Christians in Conflict* [NTA 28, p. 108].

R. A. PRITZ, "The Jewish Factor in the Pagan-Christian Debate," *Immanuel* 17 ('83-'84) 40-42.—Rokeah concludes that Jews did not participate in the arguments between Christian and pagan writers from the 2nd to the 5th century A.D. His book will be of special interest to students of the turbulent years of religious development surrounding the rise of the Christian church in the Roman empire and the concomitant demise of paganism. It also ably demonstrates the inherent dangers of treating the Jewish people as an impersonal object.—D.J.H.

739. R. A. SEGAL, "The Application of Symbolic Anthropology to Religions of the Greco-Roman World," *RelStudRev* 10 (3, '84) 216-223.

Three recent works have applied the tenets of symbolic anthropology to the religions of the Greco-Roman world: G. Feeley-Harnik's *Lord's Table* (1981) applies M. Douglas's theory to the Last Supper; R. G. Fredman's *Passover Seder* (1981) uses C. Lévi-Strauss's

theories; and P. Friedrich's *Meaning of Aphrodite* (1978) relies on V. W. Turner's ideas. None of the authors proves that his or her topic served significant social or intellectual, rather than merely religious, functions.—D.J.H.

Archaeology

740. G. G. GARNER, "The Synagogue at Capernaum," *Buried History* [Melbourne] 20 (3, '84) 49-52.

Beneath the 3rd-century A.D. synagogue at Capernaum are the remains of a 1st-century synagogue built of hammer-dressed basalt blocks. The design of both synagogues was similar, though there were some significant differences.—D.J.H.

741. M.-H. GATES, "Dura-Europos. A Fortress of Syro-Mesopotamian Art," *BibArch* 47 (3, '84) 166-181.

Despite apparent contradictions in their religious tenets, the synagogue, the Mithraeum, and the Christian chapel at Dura Europos all adhered to local practices in plan and decoration. Moreover, since they date to the same period (2nd/3rd century A.D.) and followed similar systems to modify local norms, they even bear strong resemblances to each other.—D.J.H.

742. R. GERSHT, "The Tyche of Caesarea Maritima," *PalExplQuart* 116 (2, '84) 110-114.

The goddess Tyche was frequently represented on the coins and gems of Caesarea Maritima either as Dea Roma (the Amazon type) or as Fortuna. The article discusses three statues of Tyche found at Caesarea, one of each type plus a fragmentary piece. Tyche under the guise of Dea Roma holds a bust, to be identified with the emperor; thus she functioned not only as the protectress of the city but also as the defender of the emperor and empire. The role of Tyche under the guise of Fortuna did not include the latter function. Both types of statue originated in Asia Minor. There is no archaeological evidence for a cult of Tyche at Caesarea Maritima, but the goddess's frequent appearance on its coins and gems indicates that she was revered by the city's citizens and rulers.—E.G.B.

743. Y. HIRSCHFELD AND G. SOLAR, "Sumptuous Roman Baths Uncovered near Sea of Galilee. How Springs Drew the Afflicted from Around the World," *BibArchRev* 10 (6, '84) 22-40.

Built to the highest imperial standards, the baths at Hammath-Gadara (five miles southeast of the Sea of Galilee) boasted seven different pools as well as connecting halls and walkways, all on the grandest scale. The bath complex was evidently constructed in the late 2nd century A.D. by the local non-Jewish Semitic population, and abandoned in the 9th or early 10th century. A principal attraction was the medicinal value imputed to the hot, mineral-rich waters.—D.J.H.

744. D. M. JACOBSON, "The Design of the Fortress of Herodium," *ZeitDeutschPalVer* 100 ('84) 127-136.

The article reconstructs the geometric procedures used in setting out the plan of the circular fortress at Herodium, demonstrating the features of the existing ground plan that have a common geometric basis. This geometric configuration and its likely derivation are described. The fundamental unit of measurement employed by Herod's builders is identified as the radius of the structure up to the inside of the peripheral wall. Assigning the radius a value of 100

feet yields the equation, one foot = 0.299 meters. A foot of this size is consistent with the values deduced from other Herodian monuments. The use of geometric procedures offers the simplest explanation for the irrational ratios that have been noticed in certain Herodian buildings. A three-page addendum concludes the article.—E.G.B.

745. A. S. KAUFMAN, "Determining the Length of the Medium Cubit," *PalExplQuart* 116 (2, '84) 120-132.

With regard to the determination of the medium cubit in its three standards (42.8 cm., 43.7 cm., 44.6₅ cm.), there is a precise correlation between the archaeological finds from the Temple area of Jerusalem and the literary evidence in *m. Kelim* 17:9 and elsewhere. The first standard (42.8 cm.), which was known as the "cubit of Moses," was used in the construction of the ark of the covenant and the Tent of Meeting. It is remarkable that knowledge of this standard was preserved over a period of at least 1,500 years.—D.J.H.

746. A. S. KAUFMAN, "A Note on Artistic Representations of the Second Temple of Jerusalem," *BibArch* 47 (4, '84) 253-254.

Contrary to the contention of L. D. Spörry [see § 28-341], the wavy line on the Bar Kokhba coins could be a representation of the wisp of scarlet pinned to the facade of the Second Temple on the Day of Atonement (see *b. Roš. Haš.* 31b; *m. Yoma* 6:8). The rosettelike feature in place of the wavy line on some coins may represent the golden tablet that glittered at the incidence of the first rays of the rising sun (see *m. Yoma* 3:10; *t. Yoma* 2:3). An artistic representation of the grapevine that decorated the Temple is found on one of the six panels of the glass bottle signed by Ennion the Sidonian glassmaker (see *m. Tamid* 3:6).—D.J.H.

747. N. I. KHAIRY, "Neither 'tlt' nor 'alt' but 'rayt,'" *PalExplQuart* 116 (2, '84) 115-119.

Many of the pottery lamps discovered at Petra and other Nabatean sites are inscribed with Nabatean characters on their bases. After a description of the distinctive features of these lamps, a Nabatean inscription common to five lamps from Petra is analyzed. The correct reading is *r'yt* ("I have seen" or "I saw") rather than the previously proposed *tlt* or *'lt*. Similar short formulas inscribed on the bases of lamps from the same group are also mentioned, and a list of works in which parallel examples have been published is given.—E.G.B.

748. R. G. KHOURI, "A Jewel in Jordan: The Greco-Roman City of Jerash," *Archaeology* [Boston, MA] 38 (1, '85) 18-25.

Teams from eight different countries have been working since early 1982 at Jerash (Roman Gerasa) in Jordan to excavate and restore previously untouched quarters within the city walls. They have not only provided substantial new information on Gerasa between the 2nd and 6th centuries A.D., but have also clarified the previously vague first days (from the 2nd century B.C.) and last days (to the 9th century A.D.) of the city.—D.J.H.

749. J. P. OLESON, "A Roman Water Mill on the Crocodilion River near Caesarea," *ZeitDeutschPalVer* 100 ('84) 137-152, plates 9-14.

When the water supplied to Caesarea Maritima by the first (high-level) Roman aqueduct no longer sufficed, a second (low-level) aqueduct was built in the 4th century A.D. to bring the water of the Crocodilion River to the city. In conjunction with the second aqueduct two dams were constructed, which created a reservoir high enough to allow the water to flow into Caesarea at the required height. The water system continued in use at least well into the Arab

period; the dams themselves may never have been abandoned. A probable motive for continued interest in the dams lay in the application of their overflow to grinding grain. The remains of ten mill-installations built into the original dam are visible; these mills are fairly recent in date, but the design and context of some rock-cut mill installations at the south end of the dam suggest that water mills were an integral part of the project from its inception, envisioned as an added benefit of its construction. This seems to be the only Roman site at which mills were placed adjacent to a dam. After reviewing previous studies of the area, the article goes on to describe the structure of the dam and its mills, the rock-cut channels at the south end of the dam, and the best-preserved rock-cut mill installation. A water mill for grinding grain is the only viable interpretation of this installation; all such ancient installations that can be properly documented involved the geared Vitruvian (rather than Norse) mill. The evidence supports the view that this mill (along with its three counterparts), like the low-level aqueduct and the dam that supplied them both, was part of a single, large-scale hydraulic engineering project. The chronology of the aqueduct dates the other features to the 4th century.—E.G.B.

750. J. PATRICH AND R. RUBIN, "Les grottes de el-'Aleiliyât et la Laure de Saint-Firmin. Des refuges juifs et byzantins," *RevBib* 91 (3, '84) 381-387, plates XIII-XIV.

Recent epigraphic discoveries in the caves of el-'Aleiliyat (near Mukhmas) and a reexamination of the complex there indicate that the site was used as a refuge by Jews in the Second Temple period, before it became the Monastery of Saint Firmin. The new discoveries include two Jewish-Aramaic abecedaries, an Aramaic inscription, carbon tracings of the seven-branched menorah and a pentagram, along with some later Christian material.—D.J.H.

751. R. RIESNER, "Die Synagoge von Kafarnaum," *BibKirch* 39 (3, '84) 136-138.

This sketch of archaeological excavations at Capernaum since 1905 gives special attention to the 1981 discovery of the synagogue from NT times.—D.J.H.

752. A. SIEGELMANN, "The Identification of Gaba Hippeon," *PalExplQuart* 116 (2, '84) 89-93.

On the basis of recent archaeological discoveries (e.g. coins and a lead weight) and several ancient references (e.g. Josephus' *War* 2:459 and 3:36; Eusebius' *Onomasticon* 70; the geographical list of Thothmes III), the article suggests that the town of Gaba Hippeon, established by Herod, was situated at Tell Shosh. Settled by Herod's veterans (both Gentiles and assimilated Jews), Gaba Hippeon occupied a strong strategic position on a hill overlooking the Plain of Esdraelon between Galilee and Samaria.—E.G.B.

753. Y. TSAFRIR AND Y. MAGEN, "Šty 'wnwt-ḥpyrh bmbšr srtbh/'lksndrywn (Two Seasons of Excavations at the Sartaba/Alexandrium Fortress)," *Qadmoniot* 17 (1, '84) 26-32.

Excavations in 1981 and 1983 at Sartaba revealed two building stages, which can be dated using Josephus' accounts. The first stage is represented by a structure that was Doric in design, built by either Alexander Jannaeus or Queen Alexandra, and destroyed by Gabinius in 57 B.C. On its ruins, Herod the Great built a peristyle structure, using the Roman method of arched vaults in the foundation. Corinthian columns and typical Herodian decorations were found along with pottery from the Hasmonean, Herodian, and Second Temple periods. A large group of wine jars was discovered adjacent to the building, as well as many ostraca inscribed with names in Hebrew, Aramaic, and Greek. A stone mold for coins in the

Hasmonean design was also found. The peristyle building was evidently deserted for a time; the pottery in the thin occupational layer dates it to the Second Temple period. Roman soldiers may have been garrisoned there during the Jewish War.—A.J.S.

754. V. TZAFERIS, "Crucifixion—The Archaeological Evidence," *BibArchRev* 11 (1, '85) 44-53.

Using historical data about crucifixion in antiquity and the archaeological evidence from Giv'at ha-Mivtar [see §§ 15-1024-1026], it is possible to reconstruct the way in which Yehohanan, son of Hagakol, was crucified: His feet were joined almost parallel, both trans-fixed by the same nail at the heels, with the legs adjacent; the knees were doubled, the right one overlapping the left; the trunk was contorted and seated on a *sedile*; the upper limbs were stretched out, each stabbed by a nail in the forearm.—D.J.H.

755. B. G. WOOD, "To Dip or Sprinkle? The Qumran Cisterns in Perspective," *BullAmSchOrRes* 256 ('84) 45-60.

The evolution of the Qumran water system indicates that the Dead Sea scroll sect had an overabundance of water. The unstepped cisterns at Qumran served the practical needs of the community, and the stepped cisterns served its religious requirements. The members of the sect most certainly dipped during their ritual purifications.—D.J.H.

Dead Sea Scrolls

756. L. DÍEZ MERINO, "Uso del d/dy en el arameo de Qumrán," *Aula Orientalis* [Barcelona] 1 (1, '83) 73-92.

In Qumran Aramaic the particle *dy/d/zy* functioned as a relative, determinative, or conjunctive marker, as well as in combination with other elements (*bdy*, *bdyl*, etc.). The form *dy* was more common than *d*; *zy* was rarely used. *Targum Neofiti* used this particle in almost the same way and with almost the same frequency as the Qumran Aramaic documents did. A synopsis of the Qumran uses of *dy/d/zy* concludes the article.—D.J.H.

757. J. MILGROM, "Challenge to Sun-Worship Interpretation of Temple Scroll's Gilded Staircase," *BibArchRev* 11 (1, '85) 70-72.

Contrary to M. Smith's contention [see § 29-346], the lavishly gilded independent staircase described in col. 30 of 11QTemple was intended to allow workers access to the Temple and in particular to the Holy of Holies (see *m. Mid.* 4:5). His idea that the staircase was used in worship—not to speak of worshipping the sun—is neither necessary nor true. [In the same issue (p. 73), Smith replies that Milgrom's confidence about this question is stronger than his case is.]—D.J.H.

758. E. ULRICH, "Horizons of Old Testament Textual Research at the Thirtieth Anniversary of Qumran Cave 4," *CathBibQuart* 46 (4, '84) 613-636.

The biblical manuscripts from the Judean Desert have increased our knowledge of all four stages in the development of the OT text: composition, transmission, translation, and standardization. The leading theories concerning the early history of the OT text have appealed either to geographical differences (F. M. Cross) or to sociological factors (S. Talmon); the existence of different textual types has been denied by E. Tov. The final section of the article

surveys the directions of recent scholarship and publications in OT textual criticism and related fields.—D.J.H.

Dead Sea Scrolls, §§ 29-547, 755, 780-781.

Jewish Backgrounds

759. Y. AMIR, "Philo's Religious Interpretation of a Philosophical Concept," *Immanuel* 17 ('83-'84) 22-29.

Philo transformed the Greek ethical virtue of *eustatheia* ("steadfastness") into a divine attribute that could be bestowed on human beings by God, thus giving the person so favored a share in the divine nature.—D.J.H.

760. G. BAMPFYLDE, "The Similitudes of Enoch. Historical Allusions," *JournStudJud* 15 ('84) 9-31.

J. T. Milik [§ 16-405] used the allusion to the Parthians and Medes in *1 Enoch* 56:5-7 to date the Similitudes of Enoch to ca. A.D. 270, and J. C. Hindley [§ 13-424] related the book to Trajan's Parthian campaign in A.D. 113-117. But *1 Enoch* 56:5-7 presupposes a time (1) when Western rulers were stirred up, (2) during which Parthia was nonaggressive, (3) followed by a sudden arising of Parthians and Medes and a thrust by them to the West. The most likely historical referent was the first invasion of the Parthians into Roman territory in 51-50 B.C. The original parables or psalms in Similitudes of Enoch were composed by 50 B.C. at the latest. The practice of Herod the Great and the Romans regarding thermal springs makes it relatively simple to date *1 Enoch* 66-67 to Herod's reign, or at least to before the exile of Archelaus in A.D. 6.—D.J.H.

761. D. R. G. BEATTIE, "Baba Bathra and the Bible, or 'I Don't Know Why Ezekiel Didn't Write Ezekiel,'" *IrBibStud* 6 (4, '84) 177-190.

The baraita in *b. B. Bat.* 14b-15a is the earliest known attempt at dealing systematically with the order of biblical books and their origin and authorship. Its attribution of the book of Ezekiel to the "men of the great assembly" illustrates the tannaitic assumption that authorship was not to be decided solely on the basis of a book's title.—D.J.H.

762. R. T. BECKWITH, "The Solar Calendar of Joseph and Asenath: A Suggestion," *JournStudJud* 15 ('84) 90-111.

An adaptation of the 364-day Essene calendar, in which the year began on Thursday rather than Wednesday, may have existed in Egypt around the beginning of the Christian era. This form of calendar appears to underlie *Joseph and Asenath*; its presence not only confirms the Essene affinities of *Joseph and Asenath* but also throws light on the initiation ceremony described in the work.—D.J.H.

763. G. BOCCACCINI, "Il concetto di memoria in Filone Alessandrino," *Annali dell'Istituto di Filosofia* [Florence] 6 ('84) 1-19.

After considering the importance of memory in Jewish tradition and the religious value of memory according to *Letter of Aristeas*, the article explores Philo's understanding of memory in relation to classical sources and then explains Philo's views on memory as a virtue, the

acquisition of memory as moral itinerary, memory and perseverance, memory and discernment, and memory of God and forgetfulness of self.—D.J.H.

764. G. BOCCACCINI, "Il tema della memoria in Giuseppe Flavio," *Henoch* 6 (2, '84) 147-163.

As an apologist for himself and for his people, Josephus reinterpreted the rich Jewish tradition about memory with emphasis on the duties of recognizing God and obeying the national laws and ancestral traditions. He also stressed the "memorial" value of cultic worship for future generations. He insisted that his own "treason" during the Jewish War was not a break with the Jewish memory.—D.J.H.

765. A. BURIN, "O Surgimento das Sinagogas e sua Importância," *RevistCultBíb* 8 (29-30, '84) 141-147.

This synthesis of information about Jewish synagogues in antiquity treats the term *synagōgē*, theories about the origin of the synagogue, the spread of synagogues throughout the Greco-Roman world, and their construction, importance, administration, order of worship, and influence on Christian worship.—D.J.H.

- 766r. J. CAZEAUX, *La trame et la chaîne* (Leiden: Brill, 1983).

D. WINSTON AND J. DILLON (EDS.), *Two Treatises of Philo of Alexandria* [NTA 28, pp. 110-111].

D. T. RUNIA, "The Structure of Philo's Allegorical Treatises. A Review of Two Recent Studies and Some Additional Comments," *VigChrist* 38 (3, '84) 209-256.—From an analysis of five allegorical treatises, Cazeaux concludes that Philo's *logos* was a seamless texture of many strands, faultlessly crafted through the interweaving of the woof of biblical text and the warp of exegetical thematics. Although Cazeaux's work compels admiration, it remains unconvincing in both methodology and textual analysis. The volume edited by Winston and Dillon contributes more to our understanding of the nature and formal structure of Philo's exegesis. However, its manifest lack of coordination and integration means that the whole is less than the sum of its parts. The four most important exegetical procedures employed by Philo were (1) citation of the main biblical lemma; (2) brief paraphrase and/or initial explanation of the lemma, in which diverse exegetical techniques are used to break open the text; (3) transition to secondary biblical lemmata that illustrate and deepen the exegesis; and (4) return to the main biblical text. Structural analysis of Philo's *Quod Deus immutabilis sit* in light of these procedures reveals a clear literary intent behind his exegetical concatenations, but leaves unresolved the extent to which he aimed at thematic unity.—D.J.H.

767. N. G. COHEN, "The Names of the Translators in the Letter of Aristeas: A Study in the Dynamics of Cultural Transition," *JournStudJud* 15 ('84) 32-64.

The forty-four names (of seventy-one individuals) in *Letter of Aristeas* 47-50 fall into four categories: names reflecting a Persian or Iranian cultural frame of reference, names reflecting Greek influence, non-Hellenistically oriented biblical names, and miscellaneous. This list of names illustrates the cultural transition of the Judean aristocracy, in the 4th/3rd century B.C., from its former orientation within the cultural framework of the Persian empire to one that defined its Jewish identity in Hellenistic terms.—D.J.H.

768. S. J. D. COHEN, "The Matrilineal Principle in Historical Perspective," *Judaism* 34 (1, '85) 5-13.

Why did the rabbis adopt a matrilineal principle for determining the status of the offspring of mixed marriages? The practice was not biblical, nor was it introduced by Ezra, nor was it a relic of primitive times. The transition from biblical patriliney to mishnaic matriliney (see *m. Qidd.* 3:12; *m. Yebam.* 7:5) cannot be dated before the period of the Mishnah. In all likelihood, this transition was occasioned by the influx of Roman legal ideas and the growth of rabbinic interest in mixtures of all sorts (see *m. Kil.* 8:4). It was facilitated by the emergence (in the 1st centuries B.C. and A.D.) of the idea that a Gentile woman could convert to Judaism not through marriage with a Jewish husband (as was the practice in biblical times) but through a separate ritual (immersion in water). [The same issue contains twenty-two other articles written either as critiques of Cohen's paper, or as independent treatments of the topic.]—D.J.H.

769. J. COOK, "Anti-Heretical Traditions in Targum Pseudo-Jonathan," *JournNWSemLang* 11 ('83) 47-57.

Antihetical and apologetic interpretations of biblical texts appear in *Targum ps.-Jonathan* of Gen 1:3, 20, 26, 27; 2:3, 25. Both chapters represent an orthodox Jewish viewpoint regarding creation, with a strong antignostic element in chapter one. A 2nd/3rd-century A.D. date is appropriate as a *terminus a quo* for these traditions in *Targum ps.-Jonathan*. —D.J.H.

770. R. B. CROTTY, "Eschatological Ambiguity in pre-Christian Judaism," *Colloquium* 16 (2, '84) 1-10.

The ambivalence concerning eschatological existence in pre-Christian Jewish writings was due to the parallel development of resistance to Greek thought and culture (e.g. Daniel, 2 Maccabees) on the one hand, and harmonization with Greek thought and culture (e.g. Wisdom, 4 Maccabees) on the other. The early Christians vacillated from one model to the other (see 1 Thes 4:15-17; 2 Cor 5:1-2); the orthodox church emerged with a compromise model of eschatological existence.—D.J.H.

771. A. E. GARDNER, "The Relationship of the Additions to the Book of Esther to the Maccabean Crisis," *JournStudJud* 15 ('84) 1-8.

One can say little positively about the six additions in the Greek text of Esther except that part of the dream of Mordechai (11:5-11) may have circulated as a separate unit relating to the Maccabean crisis.—D.J.H.

772. H. M. I. GEVARYAHU, "Privathäuser als Versammlungsstätten von Meister und Jüngern," *AnnSwedTheolInst* 12 ('83) 5-12.

The practice of using private houses as meeting places for teachers and their students is examined with reference to OT precedents (Moses, Samuel, Ezekiel, Elisha), Ben Sira's *byṭ mdršy* (see Sir 51:23), *m. 'Abot*, NT reports about Jesus and his disciples, and the phenomenon of discipleship in antiquity.—D.J.H.

773. M. I. GRUBER, "The Mishnah as Oral Torah: A Reconsideration," *JournStudJud* 15 ('84) 112-122.

The laws in the Mishnah are traced to a variety of authorities (God, Scripture, named or unnamed mortals). Formulas such as "scribes' laws" and "for the improvement of the world"

indicate (1) that the Mishnah does not claim to be exclusively a repository of the oral Torah given to Moses on Sinai; and (2) that the Mishnah is not the second part of a twofold law but a collection of laws purporting to stem from numerous corpora, including the oral Torah given to Moses on Sinai. Sufficient attention is given to the innovative legislation enacted by mortal figures and by unnamed scribes and sages to put to rest the idea that the "oral Torah" doctrine was the Mishnah's characteristic device for introducing change in Judaism. — D.J.H.

774r. I. GRUENWALD, *Apocalyptic and Merkavah Mysticism* [NTA 26, p. 101; § 27-1211r].

D. J. HALPERIN, *The Merkabah in Rabbinic Literature* [NTA 25, p. 319; § 27-1211r].

I. CHERNUS, *Mysticism in Rabbinic Judaism* [NTA 27, p. 229].

P. SCHÄFER, "Merkavah Mysticism and Rabbinic Judaism," *JournAmOrSoc* 104 (3, '84) 537-541. — Gruenwald and Chernus follow the integralistic approach to Merkabah mysticism pioneered by G. Scholem, whereas Halperin applies literary and source criticism to the pertinent rabbinic materials. There is an urgent need for literary analysis of the Hekhalot literature along the lines of Halperin's study, for only after such analysis will it be possible to frame and answer questions about the historical reality and social setting that produced Merkabah mysticism. — D.J.H.

775. M. HADAS-LEBEL, "La fiscalité romaine dans la littérature rabbinique jusqu'à la fin du III^e siècle," *RevÉtudJuiv* 143 (1-2, '84) 5-29.

This examination of rabbinic sources regarding the taxes paid by Jews during the Roman era first considers the *fiscus Judaicus* imposed after A.D. 70, with special emphasis on how long it continued to be collected and its relationship to the head tax. The rest of the article discusses other kinds of taxes imposed by the Romans on the Jews, the greed attributed to the Romans, and the status of tax collectors. Particular attention is given throughout to the relevant Hebrew-Aramaic terms and their Greek and Latin equivalents. — D.J.H.

776. R. HANHART, "Die Bedeutung der Septuaginta in neutestamentlicher Zeit," *ZeitTheolKirch* 81 (4, '84) 395-416.

The Septuagint was as authoritative for Jews in the Diaspora as the Hebrew original was for those in Palestine, with no qualitative distinction relative to Law, Prophets, and Writings. But the Hebrew form controlled the Septuagint's textual tradition and was responsible for a variety of unusual readings found in the NT. The Qumran scrolls confirm the use of *testimonia* collections in the early Christian period. Allegations of textual distortion by early Christians, especially in connection with the recital of the passion, are untenable. — F.W.D.

777. P. HAYMAN, "Some Observations on Sefer Yeşira: (1) Its use of Scripture," *JournJewStud* 35 (2, '84) 168-184.

Examination of those paragraphs in *Sefer Yeşira* in which use of the Bible is discernible reveals the presence of quotations, clear allusions, and possible allusions. Particularly striking are the absence of any overt use of Genesis 1, the clustering of scriptural material around the beginning and the end of the work, and the overall lack of interest in the biblical text. In its use of Scripture and claims to authority, *Sefer Yeşira* stands between the Mishnah and the apocalyptic writings, with a distinctive appearance that makes it comparable to neither. The extra-Jewish parallels point in the direction of Syria in the late 2nd or early 3rd century A.D. — D.J.H.

778. T. KRONHOLM, "The Portrayal of Characters in Midrash Ruth Rabbah. Observations on the formation of the Jewish hermeneutical legend known as 'biblical haggadah,'" *AnnSwedTheolInst* 12 ('83) 13-54.

The character portrayals in *Ruth Rabbah* are remarkably fresh, rich in detail, instructively depicted, and individual. Ruth stands out as the prototype of a true proselyte, and Boaz is seen as a thoroughly righteous Jew. Since the Ruth haggadah in *Ruth Rabbah* was derived almost entirely from scriptural hermeneutics and not from independent legendary elements, it is to be classified as biblical haggadah from the perspectives of both theme and formation. —D.J.H.

779. A. A. LASKER AND D. J. LASKER, "The Jewish Prayer for Rain in Babylonia," *JournStudJud* 15 ('84) 123-144.

Palestinian Jews usually inserted the prayer for rain into the Eighteen Benedictions from early October onward, in accordance with the Jewish lunisolar calendar. The Babylonian custom was to start praying for rain in late November, on the sixtieth day after the equinox, in accordance with the solar calendar. Babylonia neither received nor needed rain until well into November. Moreover, Babylonian Jews wanted to make sure that the date harvest was completely finished (mid-November) before requesting rain. —D.J.H.

780. H. D. MANTEL, "The Antiquity of the Oral Law," *AnnSwedTheolInst* 12 ('83) 93-112.

Thirty-four rulings from the Dead Sea scrolls (especially *Damascus Document*) and other early Jewish writings, which stand in agreement with the Pharisaic and talmudic halakah, are discussed under four headings: laws that concern ritual purity, Sabbath laws, miscellaneous laws, and the quorum of ten. These rulings are indicative of the antiquity of talmudic halakah in general. —D.J.H.

781. J. E. MARTINS TERRA, "A Bênção no Judaísmo," *RevistCultBíb* 8 (29-30, '84) 73-79.

After describing the form and content of various Jewish benedictions, the article provides a Portuguese version of the Eighteen Benedictions and briefly discusses benedictions in the Qumran writings. —D.J.H.

782. C. MOLENBERG, "A Study of the Roles of Shemihaza and Asael in I Enoch 6-11," *JournJewStud* 35 (2, '84) 136-146.

In *I Enoch* 6-11 it is possible to separate the Shemihaza strand (6:1-7; 7:2-6; 8:4; 9:1-5, 7-8a, 9-11; 10:1-3; 10:11-11:2) from the Asael strand (7:1de; 8:1-3; 9:6, 8b; 10:4-10). The principal concern of the Shemihaza strand was the defilement of the earth, which was the cause of the plaint and the final consequence of the angels' act of defiance and rebellion. The motif of instruction, the main concept in the Asael strand, was related to the Shemihaza narrative through God's command to the first angel. The two strands do not represent separate traditions but rather reflect changing notions of sin within some parts of the Jewish community, probably in the 3rd century B.C. —D.J.H.

- 783r. J. NEUSNER, *Judaism: The Evidence of the Mishnah* [NTA 26, p. 346; § 28-379r].

S. J. D. COHEN, "Jacob Neusner, Mishnah, and Counter-Rabbinics. A Review Essay," *Conservative Judaism* [New York] 37 (1, '83) 48-63.—This book is a brilliant failure. Brilliant, because it asks provocative new questions, treats the Mishnah from a thoroughly novel perspective, and shows how ancient texts can be made to come to life. But a failure,

because its advocacy of “counter-rabbinics” is so extreme that it rejects even those aspects of G. F. Moore’s and S. Lieberman’s scholarship that cannot be rejected. The article analyzes four issues on which Neusner differs from Moore and Lieberman: normative Judaism, development of the Law, the Mishnah as a whole, and the Mishnah on its own terms. Also included are discussions of other matters (ways not taken, details) and a conclusion.—D.J.H.

784. C. A. NEWSOM, “The Past as Revelation: History in Apocalyptic Literature,” *Quarterly Review* [Nashville, TN] 4 (3, '84) 40-53.

The historical résumés in Daniel 7–12 and *1 Enoch* 83–90 are powerful meditations on history and its culmination that attempt to discern the pattern and unity underlying the superficial diversity of events. Whereas *1 Enoch* focused on the preservation of righteousness in times of persecution and corruption, Daniel was concerned more with the nature of oppression.—D.J.H.

785. J. RIBERA, “La expresión aramaica *mn qdm* y su traducción,” *Aula Orientalis* [Barcelona] 1 (1, '83) 114-115.

It is not always correct to translate the Aramaic phrase *mn qdm* as “from in front of,” especially in contexts of procession or causality (e.g. “the prophetic word proceeding from the Lord”).—D.J.H.

786. G. ROCHAIS, “Qu'est-ce que l'apocalyptique?” *SciEsp* 36 (3, '84) 273-286.

Definitions of apocalyptic that focus on the etymology of “apocalypse” or on the formal and thematic characteristics of apocalyptic writings do not reach the heart of the matter. The essence of apocalyptic was the tension between the salvation promised by God for the future and the desperate situation in which the apocalyptists lived. By wrapping themselves in the past, they tried to ward off the present and to open themselves up to the future. The promise of the past was rediscovered, reinvented, and projected into the future, thus becoming a source of new hope.—D.J.H.

787. Z. SAFRAI, “Hyrydym b'rš ysr'l btqwpt hmšnh whtlmwd (Fairs in the Land of Israel in the Mishnah and Talmud Period),” *Zion* [Jerusalem] 49 (2, '84) 139-158.

The fairs organized in the land of Israel during the Roman era were market days at which the merchandise sold was exempted from commercial taxes. Although the fair at Botna was the most important, fairs were also held at Ashkelon, Gaza, Acre, Tyre, Hammath-Gadara, Beth Gubrin, and Beth-shean. At first an artificial economic institution, these fairs became central after the Jewish revolts in the wake of the imperial policy of taxation.—D.J.H.

788. C. SAULNIER, “Hérode Antipas et Jean le Baptiste. Quelques remarques sur les confusions chronologiques de Flavius Josèphe,” *RevBib* 91 (3, '84) 362-376.

The chronological difficulties raised by Mk 6:17-29 parr. and Josephus' *Ant.* 18:109-125 regarding Herod Antipas can be cleared up by attention to Roman history and the nature of Josephus' composition: Herod Antipas and Herodias were married by A.D. 23; John the Baptist was executed in A.D. 27 or 28, perhaps for criticizing their union; Aretas conquered Herod Antipas' army ca. A.D. 29; Herod Antipas was in Jerusalem with Vitellius in the spring of A.D. 37, after the recall of Pilate; in A.D. 37 Herod Antipas participated in negotiations with the Parthians but won the hostility of Vitellius; in A.D. 39 Herod Agrippa accused Herod

Antipas of having plotted with Sejanus before A.D. 23 and of having entered into collusion with the Parthians in A.D. 36 or 37; these charges led to the exile of Herod Antipas.—D.J.H.

789r. P. SCHÄFER (ED.), *Synopse zur Hekhalot-Literatur* [NTA 26, pp. 348-349; § 27-1211r].

D. J. HALPERIN, "A New Edition of the Hekhalot Literature," *JournAmOrSoc* 104 (3, '84) 543-552.—This volume is so intelligently conceived, so meticulously executed, and so immensely valuable for anyone who wants to explore the so-called mystical literature of ancient Judaism that the only appropriate response to it is rapture. The experience of working through the synopsis is apt not only to shake belief in the Hekhalot as a group of discrete texts, but also to induce doubt as to whether the subject of this literature is really the heavenly ascent.—D.J.H.

790. A. SHINAN, "A New Approach to the Study of Aggadic Narratives," *Immanuel* 16 ('83) 65-69.

J. Fraenkel's approach to haggadic narratives in *Studies in the Spiritual World of Aggadic Narrative* (1981) focuses on literary form and ideas, pushing aside their biographical aspect. The more than fifty narratives analyzed by him fall into three categories: the individual vis-à-vis God, sages and the house of study, and the Jewish people and their history. Fraenkel's book raises questions about his choice of texts, the life-setting of the stories, and the origin of the haggadic narratives.—D.J.H.

791. D. M. STEC, "The Targum Rendering of *wyg 'h* in Job x 16," *VetTest* 34 (3, '84) 367-369.

Targum of Job 10:16 should be read as follows: *w'rym ydy hyk . . .* ("and [if] I lift my hand as . . ."). The Targum and the Peshitta support the emendation of the Masoretic text's *wyg 'h* to *w'g 'h*.—D.J.H.

792. E. Tov, "The Rabbinic Tradition Concerning the 'Alterations' Inserted into the Greek Pentateuch and Their Relation to the Original Text of the LXX," *JournStudJud* 15 ('84) 65-89.

Various passages in rabbinic literature refer to a series of alterations inserted into the Greek translation of the Torah. Although some of these differences originated in alteration (as the sages suggested), the majority of them arose from Hebrew variants, translation techniques, and an incorrect understanding of certain translational equivalents in the Septuagint.—D.J.H.

793. W. J. VAN BEKKUM, "Observations on Stem Formations (*binyānîm*) in Rabbinical Hebrew," *Orientalia Lovaniensia* [Leuven] 14 ('83) 167-198.

After outlining the development of rabbinic Hebrew in the light of modern scholarship, the article investigates verb morphology in rabbinic Hebrew with regard to the change and evolution in the system of stem formations (*binyānîm*): qal forms, the relation between qal and pi'el forms, the relation between qal and hiph'il forms, passive forms, and nitpa'al forms.—D.J.H.

794. C. M. L. VERDEGAAL, "Corrigenda to Grossfeld's Targum Bibliography," *JournStudJud* 15 ('84) 148-149.

Corrections are given to nos. 635, 793, 827, 839, 1425, and 1581 in B. Grossfeld's two-volume *Bibliography of Targum Literature* (1972, 1977).—D.J.H.

795. J. W. WESSELIUS, "A Subjunctive in the Aramaic of the Palestinian Targum," *JournJewStud* 35 (2, '84) 196-199.

In the Palestinian Targums, *nqtl* forms are used for first-person singular imperfect verbs in the subjunctive, instead of *'qtl* forms. There is also evidence for *nqtlh* forms for first-person plural imperfect verbs in the subjunctive.—D.J.H.

Greco-Roman Backgrounds

796. P. A. BRUNT, "The Role of the Senate in the Augustan Regime," *Classical Quarterly* [Oxford] 34 (2, '84) 423-444.

Relying primarily on the testimony of Tacitus, Suetonius, and Dio, the article argues that both Augustus and Tiberius caused the Roman senate to take action as the only proper means of effecting their wishes. Although Augustus founded a monarchy, he thought it expedient or necessary to obtain senatorial approval for his measures; this was also the practice of Tiberius in his early years. Initiative and ultimate control lay with the emperor, but it was important for him not merely to preserve republican forms but also to make his policies acceptable to upper-class opinion, represented in the senate, and sometimes to conform to that opinion. Contemporary enactments in seven areas of government are enumerated and reviewed with respect to the relative authority of emperor and senate. The article concludes that there was no part of public policy and administration under Augustus and Tiberius in which the senate did not remain in appearance the great council of state. Increasing senatorial servility during this period can be partly explained by the emperor's equivocal position: All real power was in his hands, yet he professed to be an accountable minister. Nevertheless, prudence demanded that he rule by the consent of the order from which he drew most of his chief advisers and agents. Thus the new imperial system involved continual reference of all sorts of measures to the senate for its approval in accordance with republican practice.—E.G.B.

797. F. G. DOWNING, "Cynics and Christians," *NTStud* 30 (4, '84) 584-593.

For some early Christians, the ethical approach of 1st-century Cynicism afforded a very important model for the selection of preaching and teaching from the available "stock." Moreover, the Cynics' normal audiences provided much of the "market" that these early Christians tried to persuade. The Christian groups whose spokesmen seem to have allowed their message to look Cynic are those from which we have received the Q-material and the special Matthean material, together with aspects of Mk and the letter of James.—D.J.H.

798. D. ENGELS, "The Use of Historical Demography in Ancient History," *Classical Quarterly* [Oxford] 34 (2, '84) 386-393.

The hypothesis of a 10-percent rate of infanticide for healthy children in the Greco-Roman era cannot be demonstrated [see §§ 24-986; 26-1134]. It requires the unwarranted assumption that, alone of pretransitional societies, the Greco-Roman world experienced a sustained surplus of births over deaths for several centuries. It also makes little sense from an economic viewpoint, considering the demand for (and consequently the value of) healthy, undeformed infants to be raised as slaves. Nor do ancient anecdotal sources support the hypothesis of a high rate of infanticide in the Greco-Roman era.—D.J.H.

799. J. GEIGER, "The Earliest Reference to Jews in Latin Literature," *JournStudJud* 15 ('84) 145-147.

The main character in Naevius' *Apella* was probably a Jew. If so, Jews appeared in Latin literature some 150 years before Cicero, long before the establishment of a Jewish community in Rome.—D.J.H.

800. P. KERESZTES, "Nero, the Christians and the Jews in Tacitus and Clement of Rome," *Latomus* [Brussels] 43 (2, '84) 404-413.

Tacitus in *Annales* 15:38-44 was wrong to connect the great fire of Rome in A.D. 64 with Nero's punishment of the Christians. *1 Clement* indicates that the Roman Christians suffered a few years after the fire, in the context of the synagogue's hatred toward them and Nero's outlawing of Christianity.—D.J.H.

The Early Church

801. J. DENKER, "Profetismo en las comunidades cristianas de Corinto y Roma," *Vox Evangelii* [Buenos Aires] 1 ('84) 67-84.

The close connection made in Greece between prophecy and ecstatic experience illuminates Paul's discussion of prophecy and glossolalia in 1 Corinthians 14, and highlights his insistence on prophecy as a gift to the community. The widespread practice of divination at Rome supplies the context for the discussion in *Shepherd of Hermas*, Mandate 11:1-16, about the criteria for judging a true prophet.—D.J.H.

802. D. DUFRASNE, "Saint Ignace d'Antioche (17 octobre). L'Eglise une dans le Père commun," *Communautés et Liturgies* [Ottignies] 66 (4, '84) 349-355.

According to Ignatius of Antioch, to be united to the bishop is to be united to Christ and, through the Son, to the Father. He urged Christians to be united to the presbytery, which is united to the bishop, who is united to Christ, who is united to the Father. At the center of God's temple is Jesus Christ, the unique altar.—D.J.H.

803. C. A. EVANS, "A Note on *enkyptein* in 1 Clement," *VigChrist* 38 (2, '84) 200-201.

The four occurrences of *enkyptein* (literally "stoop down and peep in," and metaphorically "peer into") in *1 Clement* (see 40:1; 45:2; 53:1; 62:3) constitute an early and important witness to the value and authority accorded to both Testaments by 1st-century Christians.—D.J.H.

804. H. HAAG, "Der Gottesknecht bei Deuterocesaja im Verständnis der alten Kirche," *FreibZeitPhilTheol* 31 (3, '84) 343-377.

The history of patristic interpretations of the Servant Songs (Isa 42:1-4; 49:1-6; 50:4-9; 52:13-53:12) is traced under three headings: voices of the 1st and 2nd centuries A.D., the Greeks from the 3rd to the 6th century, and the Latins from the 3rd to the 5th century.—D.J.H.

805. I. HAVENER, "Jesus, the Wonder Child," *BibToday* 22 (6, '84) 368-372.

This introduction to *Infancy Gospel of Thomas* considers its title, text and date, and

theological portrayal of Jesus. An analysis of Jesus' resuscitation of Zenon (9:1-3) as a typical miracle narrative concludes the article.—D.J.H.

806r. E. JUNOD AND J.-D. KAESTLI (EDS.), *Acta Iohannis* [NTA 28, p. 331].

E. COTHENET, "Apocryphes du Nouveau Testament," *EspVie* 94 (43, '84) 588-592.—After summarizing the content of *Acts of John* as established by Junod and Kaestli, this article [see § 29-406] comments on their views regarding the work's origin (Egypt, ca. A.D. 150-200), literary character, theology (especially Christology), purpose, and original audience. Their magisterial edition is distinctive for its approach to *Acts of John* not as the simple product of romantic imagination but rather as an invitation to conversion and the acquisition of real life. The absence of the Fourth Gospel's influence prohibits us from attaching *Acts of John* to an authentic Johannine community.—D.J.H.

807r. ———, *Idem*.

J.-M. PRIEUR, "Les Actes apocryphes de Jean," *EtudThéolRel* 59 (4, '84) 557-559.—The editors argue that *Acts of John* represents a spiritualized Christianity based in Egypt ca. A.D. 150-200. They have collated twelve manuscripts not included in M. Bonnet's edition (1898), and have clarified the work's content and theological orientation. Their lucidity, precision, breadth of learning, and historical insight are admirable.—D.J.H.

808. F. MANNS, "Une nouvelle source littéraire pour l'étude du Judéo-Christianisme," *Henoch* 6 (2, '84) 165-180.

The Jewish background of *Discourse of Saint Barsabas*, a 2nd-century A.D. typological commentary on Genesis and the early part of Exodus, is illustrated by considering parallels from Jewish sources (Targums, *Jubilees*, *Testaments of the Twelve Patriarchs*, etc.) to sixteen points in the life of the patriarch Joseph that the discourse interpreted as prefiguring Jesus' passion. The work shows many affinities with the biblical exegesis in the Qumran scrolls and in Mt.—D.J.H.

809. G. PHILIPPART, "Le *Pseudo-Matthieu* au risque de la critique textuelle," *Scriptorium* 38 (1, '84) 121-131.

After explaining the relationship of *Gospel of ps.-Matthew* to other NT Apocrypha, the article examines critically J. Gijssels' *Die unmittelbare Textüberlieferung des sog. Pseudo-Matthäus* (1981), with particular attention to the poor quality of its general presentation and its faulty methodology in developing the stemma of Latin manuscripts.—D.J.H.

810. S. SABUGAL, "Didajé VIII 2: El 'Padre Nuestro,'" *RevistBíb* 46 (3, '84) 287-297.

In *Didache* 8:2, the Lord's Prayer is part of a mystagogical catechesis (7:1-10:8) and is proposed as a Christian alternative to the Jewish Eighteen Benedictions. It differs from the version in Mt 6:9-13 with respect to its textual variants, doxological conclusion, literary context, and function as a baptismal and eucharistic prayer.—D.J.H.

811. F. W. SCHLATTER, "The Restoration of Peace in Ignatius' Antioch," *JournTheolStud* 35 (2, '84) 465-469.

Ignatius' statements about the restoration of peace to the church at Antioch referred to the normalization of the church's internal activities. His wish that Christ again be bishop (see

Romans 9:1) suggests that the upheaval was due to the refusal of some Antiochian Christians to admit the validity of Ignatius' role as bishop and of the faith that he proclaimed.—D.J.H.

812. C. TREVETT, "Anomaly and Consistency: Josep Rius-Camps on Ignatius and Matthew," *VigChrist* 38 (2, '84) 165-171.

J. Rius-Camps's dubious distinction between the historical Ignatius and the 3rd-century forger [see §§ 22-291, 654] would carry greater conviction if he could show that the two figures differed in their handling of canonical and other traditions. But there is a remarkable degree of consistency in the treatment of Mt by the two alleged writers.—D.J.H.

813. D. WENDEBOURG, "Die alttestamentlichen Reinheitsgesetze in der frühen Kirche," *ZeitKirchGesch* 95 (2, '84) 149-170.

The status of the OT purity laws in the pre-Constantinian church is a many-layered phenomenon. Early Christian exegetes explained the purity laws (except those pertaining to sexuality) with the help of allegory and typology. Some of the purity laws were integrated into official church practice by the 3rd century A.D., mainly on account of the connection made between sexual purity and worship.—D.J.H.

Gnosticism

814. J. E. DAVISON, "Structural Similarities and Dissimilarities in the Thought of Clement of Alexandria and the Valentinians," *SecondCent* 3 (4, '83) 201-217.

There are impressive parallels between Clement of Alexandria's viewpoint and that of the Valentinians on the following matters: the emanationist view of the Godhead, salvation as knowledge, the dichotomy within the church, the ideal for life in the world, and eschatological ascent. Nevertheless, Clement differed from the Valentinians on some basic points: the infallible Godhead, a universal-inclusive outlook, and the expectation of a perfected creation. The dissimilarities are more decisive than the similarities. Clement's loyalty to basic tenets of Jewish tradition and of developing orthodoxy in the church placed him in fundamental opposition to Valentinianism.—D.J.H.

815. I. S. GILHUS, "Gnosticism—a study in liminal symbolism," *Numen* 31 (1, '84) 106-128.

All rites of passage are characterized by three phases: separation, *limen* (or margin), and aggregation. Gnosis is achieved in the liminal period. Gnostic religion during the 2nd to the 4th centuries A.D. offered a permanent liminality. Its tripartite cosmology was structurally equivalent to the phases in the rites of passage. The liminal period was marked by ample use of female symbols, whereas the state of salvation to come was marked by symbols of masculinity. The gnostics were no longer members of worldly society, nor were they ruled by the God of this world. Nevertheless, since they had not yet attained full salvation, they lived in continuous liminality.—D.J.H.

816. J. E. MÉNARD, "Un exposé valentinien de Nag Hammadi," *RevSciRel* 58 (1-3, '84) 52-63.

After introductory comments (about script, date, and language) on *A Valentinian Exposition* and a summary of its contents, the article explores this tractate's close connections with

the ideas in *Tripartite Tractate* and with the celestial arithmology in *Eugnostos the Blessed*, respectively.—D.J.H.

817. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum XIII," *NovTest* 26 (4, '84) 341-373.

This thirteenth supplement [see § 28-825] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains information about books, articles, and reviews published in 1983, as well as earlier items not previously included. The four major headings are gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library.—D.J.H.

818. A. VEILLEUX, "Monachisme et gnose. Première partie: le cénobitisme pachômien et la bibliothèque copte de Nag Hammadi," *LavThéolPhil* 40 (3, '84) 275-294.

Was there any historical connection between Pachomian monasticism and the Nag Hammadi library—in either the assembling of the documents, their binding, or their concealment? Although some connection is possible, nothing permits us to affirm it with any certitude and much speaks against it. [To be continued]—D.J.H.

819. E. YAMAUCHI, "Pre-Christian Gnosticism, the New Testament and Nag Hammadi in recent debate," *Themelios* 10 (1, '84) 22-27.

This survey of scholarship on gnosticism contains sections about introductions, NT exegesis on the basis of pre-Christian gnosticism, the patristic evidence concerning Simon Magus, *Gospel of Thomas*, the Coptic evidence (from Nag Hammadi), and the Jewish evidence. In the last two decades, the existence of a non-Christian gnosticism has been amply demonstrated. But the existence of a pre-Christian gnosticism early enough to have influenced the NT writers remains in doubt.—D.J.H.

Gnosticism, § 29-648.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

Annual of the Swedish Theological Institute. Volume XII, ed. G. Larsson (Leiden: Brill, 1983, paper 56 gld.) xviii and 152 pp. ISBN: 90-04-06907-0.

The previous volume in the series was described in *NTA* 23, p. 83. This volume contains articles by H. M. I. Gevaryahu on private houses as gathering places for teachers and students [§ 29-772], T. Kronholm on the portrayal of characters in *Ruth Rabbah* [§ 29-778], G. Lindeskog on research concerning John the Baptist [§ 29-487], E. Lövestam on Peter's call to be saved from "this crooked generation" in Acts 2:40 [§ 29-602], H. D. Mantel on the antiquity of the oral law [§ 29-780], and H. Sahlin on the death of Judas according to Acts 1:15-20 [§ 29-600]. Also included are articles by R. L. Nettler and Y. T. Radday, a preface by the editor, annual reports for 1979-82, and Lindeskog's memorial note about H. Kosmala.

J. BARR, *Beyond Fundamentalism* (Philadelphia: Westminster, 1984, paper \$9.95) x and 195 pp. Bibliography. Indexed. LCN: 84-12029. ISBN: 0-664-24620-6.

Barr, author of *Fundamentalism* (1978), offers pastoral help to those who grew up in the world of fundamentalism, or became committed to it, but have since come to feel that it is a prison from which they must escape. The eighteen essays in this book deal with aspects of the Bible that are most likely to be the center of difficulty: basic thoughts about biblical inspiration and authority, Jesus and the OT, the prophetic paradigm, variation and perfection in the divine, the books that belong to the Bible, justification by faith, what Jesus was like, historical reconstructions, etc.

R. G. BRATCHER (ED.), *Old Testament Quotations in the New Testament*, Helps for Translators (2nd, rev. ed.; London—New York—Stuttgart: United Bible Societies, 1984, soft cover) xi and 80 pp. LCN: 84-8493. ISBN: 0-8267-0029-2.

The new edition of a work published in 1961, this list of OT texts quoted in the NT includes all formal quotations and some obvious paraphrases and allusions. It presents in parallel columns the NT text (e.g. Mt 1:23) and its OT source (e.g. Isa 7:14) according to the English Revised Version of 1881. Brief notes appear at the bottom of the pages. The list is designed to assist translators in preserving the right relationship between the OT and NT materials.

F. F. BRUCE, *The Books and the Parchments. How we got our English Bible* (rev. ed.; Old Tappan, NJ: Revell, 1984, \$13.95) x and 289 pp. Bibliography. Indexed. ISBN: 0-8007-1214-5.

The revised and updated edition of a work first published in 1950, this volume treats aspects of the Bible's transmission such as languages of the autographs and the ancient versions, ancient manuscripts, the arrangement of books, literary style, the formation of the canon, and English versions. Three appendixes are included.

R. BULTMANN, *New Testament and Mythology and Other Basic Writings*, ed. and trans. S. M. Ogden (Philadelphia: Fortress, 1984, \$12.95) x and 168 pp. Indexed. LCN: 84-47912. ISBN: 0-8006-0727-9.

The seven essays in this volume deal with the NT and mythology (1941), theology as science [§ 29-669], the problem of hermeneutics (1950), the problem of demythologizing (1952), science and existence (1955), whether exegesis without presuppositions is possible (1957), and the problem of demythologizing (1961). Ogden has provided a four-page preface.

D. A. CARSON, *Exegetical Fallacies* (Grand Rapids: Baker, 1984, paper \$7.95) 153 pp. Indexed. LCN: 84-71337. ISBN: 0-8010-2499-4.

Carson, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, has organized his discussion of exegetical fallacies under four general headings: word-study fallacies (the root fallacy, semantic anachronism, semantic obsolescence, appeal to unknown or unlikely meanings, etc.); grammatical fallacies (the aorist tense, the first-person aorist subjunctive, the middle voice, etc.); logical fallacies (false disjunctions, failure to recognize distinctions, appeal to selective evidence, improperly handled syllogisms, etc.); and pre-suppositional and historical fallacies (uncontrolled historical reconstruction, fallacies of causation, fallacies of motivation, conceptual parallelomania, etc.).

J. M. CASCIARO RAMÍREZ, *Exégesis bíblica, hermenéutica y teología*, Biblioteca de Teología 16 (Pamplona: Ediciones Universidad de Navarra, 1983, paper) 312 pp. Indexed. ISBN: 84-313-0806-0.

After introductory chapters on the methodological crisis in biblical studies and on pre-suppositions and systems of interpretation, this volume treats method as problem with reference to the separability of methodological techniques from philosophical opinions and the tensions between the human sciences and biblical exegesis. Then it attempts to move toward a Catholic hermeneutic of the Bible with chapters on biblical heuristics and on exegesis and biblical hermeneutics. Finally, it provides essays on the Christian reading of the Bible, Catholic exegesis since *Providentissimus Deus* [§ 18-756], and biblical theology. Casciaro Ramírez is also the author of *Estudios sobre Cristología del Nuevo Testamento* (1982) and *Qumrān y el Nuevo Testamento* (1982).

Communio Sanctorum. Mélanges offerts à Jean-Jacques von Allmen (Geneva: Labor et Fides, 1982, paper) xiv and 314 pp., plate. Bibliography.

In addition to Y. Congar's prologue and E. Schlink's epilogue, this *Festschrift* honoring Professor von Allmen presents eleven articles under the heading "Ecclesiologica" and twelve articles under "Liturgica et Oecumenica." The article most directly pertinent to the NT is by H. Riesenfeld on the meaning of the "fellowship of the Holy Spirit" (see 2 Cor 13:13; Phil 2:1; Rom 8:18-30). Among the other contributors are G. Kretschmar, E. Lanne, K. Stalder, G. Thils, and G. Wainwright. Also included are a preface by A. de Pury, a photograph of the honoree, a *tabula gratulatoria*, and a bibliography of von Allmen's publications from 1939 to 1981.

E. COTHENET ET AL., *Les écrits de saint Jean et l'Épître aux Hébreux*, Petite bibliothèque des sciences bibliques, Nouveau Testament 5 (Paris: Desclée, 1984, paper 125 F) 345 pp. Bibliographies. Indexed. ISBN: 2-7189-0242-6.

Previous volumes in the NT part of this project were described in *NTA* 28, pp. 198, 208, 222. This volume contains contributions by E. Cothenet on the Fourth Gospel, P. Le Fort on the Johannine epistles, P. Prigent on Revelation, and L. Dussaut on Hebrews. Although the authors follow somewhat different formats, they all devote attention to literary features, structure, theology, setting, authorship, and date.

J. J. DAVIS, *Handbook of Basic Bible Texts: Every Key Passage for the Study of Doctrine and Theology*, Academie Books (Grand Rapids: Zondervan, 1984, paper \$6.95) 158 pp. Bibliographies. LCN: 83-23403. ISBN: 0-310-43711-3.

Davis, assistant professor of theology at Gordon-Conwell Theological Seminary in South Hamilton, MA, provides the key biblical passages (according to the New International Version) for twelve major theological topics: Scripture, God, creation, providence, man, person of Christ, work of Christ, salvation and Christian life, church, sacraments, individual eschatology, and general eschatology. He also supplies introductions, marginal notes, and bibliographic suggestions.

S. DOCKX, *Chronologies néotestamentaires et Vie de l'Église primitive. Recherches exégétiques* (2nd ed.; Leuven: Peeters, 1984, paper 1,200 Bel. fr.) viii and 413 pp., 2 figs., map. Indexed.

The twenty-eight studies in this collection of Dockx's writings appear under two headings: NT chronologies (sixteen), and life of the primitive church (twelve). The topics covered in the first part are the chronology of Jesus' life, Bethany beyond the Jordan in Jn 1:28, 14 Nisan in A.D. 30, the chronology of the last day in Jesus' life, the chronology of Paul's life from his conversion until his stay in Rome [§ 16-926], Barnabas and Saul, Silas as Paul's companion from Antioch to Corinth [§ 27-1019], Luke as Paul's apostolic companion [§ 26-180], the place and date of Paul's letter to the Philippians [§ 18-980], the Pauline chronology of the year of the great collection [§ 19-1018], the chronology of Paul's life from his release after his first Roman imprisonment to his martyrdom in Rome, the chronology of Peter's life [§ 19-622], the chronology of Mark's life, the chronology of Timothy's life, the authenticity of the Captivity epistles, and the date of Stephen's death [§ 19-174]. The articles in the second part concern Mk 14:17-26 [§ 10-928], the redactional stages of the Synoptic Last Supper accounts, Jn 6:51b-58, 1 Cor 10:16-21, the redactional stages of the appearances to the holy women, the genesis of the Lord's Prayer, the semantic evolution of the term "apostle," the combination *episkopoi kai diakonoi*, the ordination of the Seven according to Acts 6:1-6, the ordination of Barnabas and Saul according to Acts 13:1-3 [§ 20-846], the date and origin of *Didache of the Apostles to the Gentiles* (*Didache* 7:1-10:7; 14:1-15:2), and R. Jewett's and G. Lüdemann's chronologies of Paul's life. A general chronological table concludes the volume.

R. DRURY (ED.), *The New Testament as Personal Reading* (Springfield, IL: Templegate Publishers, 1983, paper \$7.95) 157 pp. Bibliographies. ISBN: 0-87243-122-3.

The twelve articles in this volume appeared originally as essays in *The Furrow*: N. Lash on interpretation through living [§ 27-22], D. Flanagan on the infancy narratives, D. Nicholl on Mt [§ 26-837], V. McNamara on the Pharisee and the publican, S. Freyne on Jesus and the disciples in Mk [§ 27-106], S. Quinlan on Romans [§ 26-962], T. Waldron on the beatitudes, D. Dorr on Acts [§ 27-595], E. McDonagh on Galatians [§ 27-1055], J. Riches on Jesus' passion according to Mk [§ 26-871], J. Newman on the resurrection, and T. Finan on Revelation [§ 27-678]. Drury has provided a two-page introduction.

W. M. DUNNETT, *The Interpretation of Holy Scripture* (Nashville, TN: Thomas Nelson, 1984, paper \$6.95) xv and 210 pp. Bibliography. LCN: 84-20557. ISBN: 0-8407-5923-1.

Dunnett, professor of biblical studies at Northwestern College in Roseville, MN, addresses various issues related to the whole task of interpreting the Bible: fundamental methodological issues, the authority of the Bible, revelation and inspiration, the NT use of the OT, interpretation in the church, interpretation today, language—its meaning and use, literary forms in the Bible, historical and cultural context, theological context, and models of interpreting Scripture.

F. A. EIGO (ED.), *Modern Biblical Scholarship: Its Impact on Theology and Proclamation* (Villanova, PA: Villanova University Press, 1984, paper \$8.95) xi and 188 pp. Indexed. LCN: 84-3634. ISBN: 0-87723-038-2.

After E. Schüssler Fiorenza's overview of contemporary biblical scholarship and her call for a new critical self-understanding, this volume presents essays concerning five areas of theology and proclamation on which modern biblical scholarship has made an impact: B. Vawter on creation in an evolutionary worldview, W. S. Towner on interpretations and reinterpretations of the Fall, R. North on interpreting the economy of salvation (reconciling prebiblical, biblical, and postbiblical horizons of experience), P. Schineller on the function and role of Jesus the Christ, and J. R. Donahue on the revelation of God in Mk.

D. C. FOWLER, *The Bible in Middle English Literature* (Seattle—London: University of Washington Press, 1984, \$25) xiii and 326 pp., frontispiece, 4 plates. Bibliography. Indexed. LCN: 84-7453. ISBN: 0-295-95438-8.

Fowler, professor of English at the University of Washington and author of *The Bible in Early English Literature* (1976), first considers how the Bible was brought to life in medieval drama and how shorter medieval lyrics were composed in relation to the church calendar. Then he focuses on outstanding examples of poems composed in the biblical tradition: Chaucer's *Parliament of Fowls* and the hexameral tradition, the *Pearl* poet, and *Piers the Plowman* as history. An eighteen-page bibliographic essay is included.

L. GARMUS (ED.), *A Bíblia como Memória dos Pobres*, Estudos Bíblicos 1 (Petrópolis, Brazil: Editora Vozes, 1984, paper) 66 pp.

This biblical-pastoral supplement to *RevistEclBras* 44 (173, '84) presents articles by C. Mesters on how biblical theology is done in Brazil today, P. Richard on the Bible as the historical memory of the poor, M. Schwantes on interpreting Genesis 12-25 in the context of elaborating a hermeneutics of the Pentateuch, and A. Antoniazzi on relocating the Bible in the historical setting in which it was born (a survey of recent scholarship).

G. GORGULHO AND A. F. ANDERSON (EDS.), *Caminho da Libertação*, Estudos Bíblicos 2 (Petrópolis, Brazil: Editora Vozes, 1984, paper) 80 pp.

This biblical-pastoral supplement to *RevistEclBras* 44 (174, '84) contains articles by Anderson and Gorgulho on the sociological reading of the Bible, T. M. Siqueira on Psalm 82, P. Lockmann on the path of Jesus the Messiah as a new exodus, Gorgulho on the way and the following of Jesus according to Mk, Anderson on the gospel of freedom according to Paul's letter to the Galatians, J. Comblin on the message of Paul's letter to Philemon, C. Tosar on reading the Bible with working people, and D. Zamagna on the parables and popular education.

C. HARROP, *History of the New Testament in Plain Language* (Waco, TX: Word Books, 1984, \$8.95) 158 pp. Indexed. LCN: 84-17384. ISBN: 0-8499-0432-3.

Written for nonspecialists, this history of the development of the NT text contains chapters on materials for textual study, the history of the printed NT text, scribal practice, the practice of textual study, examples of variant readings, the early development of the NT canon, the final determination of the NT canon, and translations of the Bible into English. Harrop is professor of NT interpretation at Golden Gate Baptist Theological Seminary in Mill Valley, CA.

F. B. HUEY AND B. CORLEY, *A Student's Dictionary for Biblical and Theological Studies*, Academie Books (Grand Rapids: Zondervan, 1983, paper \$6.95) 208 pp. Bibliography. LCN: 83-16701. ISBN: 0-310-45951-6.

Two professors at Southwestern Baptist Theological Seminary in Fort Worth, TX, give brief definitions of more than 1,400 technical terms used in biblical and theological studies: e.g. abiogenesis, Byzantine text, diachronic, elative, *Frühkatholizismus*, etc. Cross-references and examples from the Bible appear in many entries.

An Inclusive-Language Lectionary. Readings for Year B (Philadelphia: Westminster, 1984, paper \$9.95; Atlanta: John Knox; New York: Pilgrim Press) 256 pp. Indexed. LCN: 84-7420. ISBN: 0-664-24564-1 (Westminster).

The goal and methodology of this project were described in connection with the lectionary for year A in the liturgical cycle [see *NTA* 28, p. 195; §§ 28-874r-875r; 29-38, 41r]. This volume provides English texts for the Scripture readings in year B of the liturgical cycle. Using the Revised Standard Version as their base, the editors (R. A. Bennett, D. Bergant, V. R. Gold, T. Hoyt, K. C. Jones, P. D. Miller, V. R. Mollenkott, S. H. Ringe, S. Thistlewaite, B. H. Throckmorton, and B. A. Withers) have revised the texts primarily

in those places where gender-specific or otherwise inappropriately exclusive language could be modified to reflect an inclusiveness of all persons.

C. B. JOHNSON, *The Psychology of Biblical Interpretation* (Grand Rapids: Zondervan, 1983, paper \$5.95) 119 pp., fig. LCN: 83-7004. ISBN: 0-310-33281-8.

Johnson, a licensed clinical psychologist, explores and defines ways in which interpreters approach the Bible from more or less biased perspectives. He considers the psychological processes within the interpreter's mind, the influence of personality factors in the possible distortion of Scripture's intended meaning, the influence of society and culture on interpretation, and the process of gaining insight into our fears as necessary for accurate biblical interpretation.

G. A. KENNEDY, *New Testament Interpretation through Rhetorical Criticism*, Studies in Religion (Chapel Hill, NC—London: University of North Carolina Press, 1984, cloth \$14, paper \$6.95) x and 171 pp. Bibliography. Indexed. LCN: 83-23577. ISBN: 0-8078-1601-9 (cloth), 0-8078-4120-X (paper).

After a 36-page introduction to rhetorical criticism, Kennedy illustrates the practice of this approach to NT texts in six chapters: deliberative rhetoric (Sermon on the Mount, Sermon on the Plain, the rhetoric of Jesus), epideictic rhetoric (Jn 13–17), judicial rhetoric (2 Corinthians), the rhetoric of the Gospels [see § 29-51], the speeches in Acts, and Pauline epistles (1 Thessalonians, Galatians, Romans). Kennedy, professor of classics at the University of North Carolina at Chapel Hill, concludes that the extent to which forms of logical argument are used in the NT is particularly striking.

R. LATTIMORE, *Acts and Letters of the Apostles. Newly Translated from the Greek* (New York: Farrar • Straus • Giroux, 1982, \$16.50) x and 287 pp. LCN: 82-10199. ISBN: 0-374-10082-9.

Lattimore's *Four Gospels and the Revelation* (1979) was described in *NTA* 23, p. 341. This volume presents his new English translation of Acts, the Pauline epistles, Hebrews, and the General letters, as well as a four-page preface and seven pages of notes. Chapter-and-verse numbers are not supplied in the text, but they are set at the top of each page to indicate what is treated therein (e.g. Acts: 27.34|28.4). Heb 1:3 is translated as follows: "He is the gleam of his glory and the representation of his nature, he carries all things by his word of power; and when he had caused purification from sins, he took his seat on the right hand of the majesty, in the highest."

M. LATTKE, *Register zu Rudolf Bultmanns Glauben und Verstehen Band I-IV* (Tübingen: Mohr-Siebeck, 1984, paper DM 29) 103 pp. ISBN: 3-16-144805-7.

After giving tables of contents for the four volumes in Bultmann's *Glauben und Verstehen* [see *NTA* 10, p. 414], Lattke provides indexes of ancient texts (pp. 11-36); modern authors (pp. 37-40); Hebrew (Aramaic), Greek, and Latin words (pp. 41-45); and subjects and names (pp. 46-103).

W. L. LIEFELD, *New Testament Exposition: From Text to Sermon*, Ministry Resources Library (Grand Rapids: Zondervan, 1984, \$10.95) xi and 180 pp., fig. Bibliography. Indexed. LCN: 83-23419. ISBN: 0-310-45910-9.

After discussing the importance of expository preaching, Liefeld explains how to prepare a text for such preaching: practical exegesis, exegetical outlines, narrative and compositional patterns, semantic patterns, and final touches. Then he illustrates the process of applying the text: determining the application (the "function"), structuring the sermon (the "form"), preaching from difficult texts, and praxis. Liefeld is professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

Ny Biblisk Ordbok. Bibelkonkordans till Bibel 82 (Stockholm: EFS-förlaget, 1983) 512 pp. ISBN: 91-7080-605-5.

This concordance to the new Swedish translation of the Bible lists each word in alphabetical order from "Abaddon" to "överväldigande," giving chapter-and-verse references for all occurrences and supplying several words of context in most cases. Also included is a list comparing the vocabularies of the 1917 and 1982 Swedish translations, as well as a list of OT parallels. The NT section of the translation was described in *NTA* 26, p. 309 [see §§ 27-467-468, 470, 865, 867, 869].

E. D. RADMACHER AND R. D. PREUS (EDS.), *Hermeneutics, Inerrancy, and the Bible*, Academie Books (Grand Rapids: Zondervan, 1984, paper \$16.95) xiii and 921 pp. LCN: 83-21881. ISBN: 0-310-37081-7.

The sixteen papers in this volume were prepared for the 1982 Summit II meeting of the International Council on Biblical Inerrancy: J. S. Feinberg on the relationship of theories of truth to hermeneutics, B. K. Waltke on historical-grammatical problems, G. R. Osborne on genre criticism and *sensus literalis*, J. R. McQuilkin on problems of normativeness in Scripture, W. L. Bradley and R. Olsen on the trustworthiness of Scripture in areas relating to natural science, V. S. Poythress on adequacy of language and accommodation, E. E. Johnson on the author's intention and biblical interpretation, F. H. Klooster on the role of the Holy Spirit in the hermeneutical process, W. Corduan on philosophical presuppositions affecting biblical hermeneutics, H. Krabbendam on the new hermeneutic, M. J. Erickson on presuppositions of nonevangelical hermeneutics, J. J. Davis on the unity of the Bible, D. J. Hesselgrave on contextualization and revelational epistemology, R. R. Nicole on P. Fairbairn and biblical hermeneutics as related to the quotations of the OT in the NT, H. W. Robinson on homiletics and hermeneutics, and P. Helm on the role of logic in biblical interpretation. Also included are two responses to each paper and four appendixes.

E. RAVAROTTO, *Grammatica elementare greca per lo studio del Nuovo Testamento. Nozioni-Esercizi-Vocabolario* (Rome: Antonianum, 1984, paper 13,000 L) xvi and 159 pp. Indexed.

The revised and greatly expanded version of *Elementi di lingua greca per la lettura del Nuovo Testamento (per principianti)* [*NTA* 26, p. 192], this volume consists of thirty chapters (with grammatical explanations, paradigms, vocabulary lists, and exercises), tables of paradigms and biblical texts in Greek, a Greek-Italian dictionary of the NT, and an index of NT passages referred to in the work. Ravarotto is professor of NT at the Pontificio Ateneo Antonianum in Rome.

C. L. RAWLINS, *William Barclay. The Authorized Biography* (Grand Rapids: Eerdmans, 1984, \$29.95; Exeter, UK: Paternoster) xvii and 791 pp., frontispiece, map, 55 illustrations. Bibliography. Indexed. LCN: 84-10194. ISBN: 0-8028-3598-8 (Eerdmans).

This biography of the late Professor Barclay (1907-78) is divided into four sections: the preparation (the background—a Highland son, William Dugald Barclay—a Highland father, Motherwell claims them, etc.); the commencement (ordination and early days, marriage and family life, the prewar years, etc.); the fulfillment (the aftermath of war, he extends his base, the Battery Hen years, etc.); and the conclusion (his highest honor, his lowest point; anchor firm remaining; the evening time of life). Eight appendixes and a bibliography are included. Rawlins describes Barclay as "his own man" whose freedom to be that man came from his being, first and foremost, Christ's man.

J. M. REESE, *Experiencing the Good News. The New Testament as Communication*, Good News Studies 10 (Wilmington, DE: Michael Glazier, 1984, paper \$8.95) 203 pp. Bibliographies. Indexed. LCN: 84-81403. ISBN: 0-89453-448-3.

Reese, associate professor of theology at St. John's University in New York, seeks to encourage students to recognize that there are many ways of reading the inspired writings of the early church. First he reviews recent work in literary criticism and semiotics as they

apply to NT study: the elements of language, the complexity of words, linguistic interaction, etc. Then he offers insights on religious imagination and language: theolinguistics; imagination in Greek, Latin, Scholastic, and Renaissance writing; growth of modern concepts of imagination in the Romantic period; etc.

H. A. STURZ, *The Byzantine Text-Type and New Testament Textual Criticism* (Nashville, TN: Thomas Nelson, 1984, \$18.95) 305 pp. Bibliography. Indexed. LCN: 84-11479. ISBN: 0-8407-4958-9.

Sturz, professor emeritus at Biola University in LaMirada, CA, presents a case for including the Byzantine text-type in the weighing of external evidence for various readings in the Greek NT. He first surveys current attitudes toward the Byzantine text, giving particular attention to the arguments for and against the position that it is primary. Then he explains the reasons for regarding the Byzantine text as an independent witness to an early form of the Greek NT: (1) Byzantine readings are old, and (2) the Byzantine text is unedited in the Westcott-Hort sense. Also included are five lists, five tables, and five charts.

D. L. THOMPSON, *Bible Study That Works* (Grand Rapids: Francis Asbury Press, Zondervan, 1984, paper \$3.50) 67 pp. Bibliographies.

After explaining the what and why of biblical study, Thompson outlines a methodology in four chapters: looking before you leap (content and structure), asking questions and finding answers (observation and interpretation), letting Jesus be the judge (guidelines for evaluation), and living the word (raising the "so what?" question). Thompson is professor of biblical literature at Asbury Theological Seminary in Wilmore, KY.

H. VANDER GOOT, *Interpreting the Bible in Theology and the Church* (New York—Toronto: Edwin Mellen Press, 1984, paper \$11.95) ix and 109 pp. Indexed. LCN: 84-9027. ISBN: 0-88946-701-3.

Vander Goot, professor of religion and theology at Calvin College in Grand Rapids, MI, contends that "prior to and outside of the scientific study of the Bible in the Christian community of faith, interpretation is already there and that this existing phenomenon of interpretation and immediate confessional response . . . should fund the theoretical enterprise of theology and biblical studies." His six chapters treat scientific and prescientific approaches, the Bible as narrative, the priority and sovereignty of the text of Scripture, the priority of the literal sense and its eclipse in modern hermeneutics, the phenomenon of ordinary use and the creation-fall-redemption-consummation structure of biblical narrative, and the yield of direct reading and its relationship to scientific theology.

H. W. M. VAN DE SANDT, *Joan Albert, een Nederlandse theoloog en classicus in de achttiende eeuw* (Joan Alberti, a Dutch theologian and classicist in the eighteenth century; summary in English) (Utrecht: Drukkerij Elinkwijk, 1984, paper) xv and 391 pp., plate. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of J. Reiling and O. J. de Jong, and presented to the University of Utrecht in 1984, this volume seeks to revive interest in the life and work of Joan Alberti (1698-1762), the first 18th-century Dutch theologian to interpret the NT with the help of Greek classical writings. After a detailed biography of Alberti, it treats his theological stance, ideas about homiletics, philological and thematic approaches to NT exegesis, and work on the new edition of Hesychius' Greek lexicon.

R. YOUNGBLOOD (ED.), *Evangelicals and Inerrancy* (Nashville, TN: Thomas Nelson, 1984, paper \$8.95) xii and 265 pp. Bibliography. LCN: 84-19050. ISBN: 0-8407-5933-9.

Almost all the articles in this volume originally appeared in *BullEvangTheolSoc* (1958-68) and *JournEvangTheolSoc* (1969-79): R. Nicole on the OT quotations in the NT with reference to the doctrine of plenary inspiration; S. E. Anderson on verbal inspiration inductively considered; N. B. Stonehouse on the infallibility of Scripture and evangelical progress;

M. C. Tenney on the legitimate limits of biblical criticism; G. R. Lewis on the meaning of biblical infallibility; H. Lindsell on how a historian looks at inerrancy; J. W. Montgomery on inspiration and inerrancy; R. Preus on the inerrancy of Scripture; R. L. Harris on the basis for belief in inerrancy; R. L. Saucy on difficulties with inerrancy; J. B. Payne on current resistance to biblical inerrancy; A. F. Holmes on ordinary-language analysis and theological method; N. L. Geisler (in reply to Holmes) on theological method and inerrancy (with a reply by Holmes); C. H. Pinnock on Baptists and biblical authority; R. J. Coleman on limited inerrancy; Payne on limited inerrancy; V. S. Poythress on problems for limited inerrancy; G. R. Osborne on redaction criticism and the great commission; G. L. Bahnsen on inductivism, inerrancy, and presuppositionalism; R. A. Koivisto on Stephen's speech as a case study in rhetoric and biblical inerrancy; and S. N. Gundry on the future of evangelical theology. Also included is the Chicago Statement on Biblical Inerrancy (1978).

GOSPELS—ACTS

M. ARNHEIM, *Is Christianity True?* (Buffalo, NY: Prometheus Books, 1984, \$19.95) x and 198 pp. Bibliography. LCN: 84-42861. ISBN: 9-87975-262-9.

Arnheim, professor of classical civilization at the University of Witwatersrand and fellow of St. John's College, University of Cambridge, argues that the NT Gospels are full of contradictions and that Jesus' messiahship is never proved in them. The nine chapters in his critique of Christian claims concern the birth of a myth, Jesus the Jew, Jesus and the messianic idea, miracles and faith, trial and crucifixion (Jewish or Roman?), fulfillment of prophecy, Christianity without Christ, a new ethic, and Christianity and truth.

R. BAUM-BODENBENDER, *Hoheit in Niedrigkeit. Johanneische Christologie im Prozess Jesu vor Pilatus (Joh 18,28–19,16a)*, Forschung zur Bibel 49 (Würzburg: Echter Verlag, 1984, paper DM 56) xi and 394 pp. Bibliography. ISBN: 3-429-00889-1.

The slightly revised version of a doctoral dissertation directed by L. Schenke and accepted by the Catholic theological faculty at Mainz in 1983, this investigation of the Johannine account of Jesus' trial before Pilate (Jn 18:28–19:16a) offers a form and composition analysis of the text, explores the history of the narrative's development, considers the theological accents of the preredactional narrative and of the redactional end-product in Jn, and reflects on the significance of the analysis for the problem of a history-of-religions classification of the Fourth Gospel.

E. M. BLAIKLOCK, *Jesus Christ: Man or Myth?* [1974] (Nashville, TN: Thomas Nelson, 1984, paper \$4.95) 139 pp. Indexed. ISBN: 0-8407-5913-4.

Originally published in the USA as *Who Was Jesus?* (1974), this volume contains eight chapters: surviving literature from the 1st century; the testimony of Tacitus, Pliny, and Josephus; approaching the Synoptic Gospels; the weaknesses of demythologization; vindicating the Fourth Gospel; the personality of Jesus; examining alleged faults in Christ; and implications and a personal challenge. The two appendixes treat what Jesus looked like and relevant historical data.

M. J. BORG, *Conflict, Holiness and Politics in the Teachings of Jesus*, Studies in the Bible and Early Christianity 5 (New York—Toronto: Edwin Mellen Press, 1984, \$49.95) ix and 397 pp. Indexed. LCN: 84-9029. ISBN: 0-88946-603-3.

Based on a doctoral dissertation directed by G. B. Caird and accepted by Oxford University in 1972, this study argues that much in the Gospels suggests conflict as a context for interpreting Jesus' teaching and that, once this context is established, much else coheres with it. After examining reasons why political factors have been excluded from recent discussions of Jesus, Borg considers the multiform nature of Jewish resistance to Rome, and the quest for holiness as part of Jewish resistance. Then he examines Jesus' quest for holiness with

reference to its challenge to other renewal movements, its character as an alternative paradigm, and Jesus' attitude toward the Sabbath, the Temple, and the future, respectively. The volume concludes with a comprehensive historical reconstruction of Jesus' ministry. The appendix presents in five tables the threat/warrant tradition of the Synoptic Gospels.

M. E. BORING, *Truly Human/Truly Divine. Christological Language and the Gospel Form* (St. Louis, MO: CBP Press, 1984, paper \$11.95) 140 pp., 7 diagrams. Bibliographies. LCN: 84-11382. ISBN: 0-8272-3625-5.

Boring, professor of NT at the Graduate Seminary of Phillips University in Enid, OK, and author of *Sayings of the Risen Jesus* (1982), aims to help ordinary Christians talk more faithfully about the Jesus of the Gospels. The five chapters in his investigation of NT Christology and the Gospel form appear under the following headings: the gospel as the power of God, the gospel as the weakness of Jesus, the gospel as Gospel, the gospel as language, and the gospel as paradox.

A. DAUER, *Johannes und Lukas. Untersuchungen zu den johanneisch-lukanischen Parallelperikopen Joh 4,46-54/Lk 7,1-10—Joh 12,1-8/Lk 7,36-50; 10,38-42—Joh 20,19-29/Lk 24,36-49*, *Forschung zur Bibel* 50 (Würzburg: Echter Verlag, 1984, paper DM 56) 505 pp. Bibliography. ISBN: 3-429-00921-9.

Dauer, author of *Die Passionsgeschichte im Johannesevangelium* (1972), explores the relationship between the Fourth Gospel and Lk by means of detailed examinations of three pericopes: the centurion of Capernaum (Jn 4:46-54; Lk 7:1-10), the anointing of Jesus (Jn 12:1-8; Lk 7:36-50; 10:38-42), and Jesus' appearance to his disciples (Jn 20:19-29; Lk 24:36-49). In each case, he makes an inventory of similarities and differences, surveys pertinent scholarship, gives redactional and tradition-historical analyses of the texts, and explores the relationships between them. Dauer attributes the Johannine-Lukan similarities to the pre-Johannine tradition's use of material later included in the Synoptic Gospels.

R. DREWS, *In Search of the Shroud of Turin. New Light on Its History and Origins* (Totowa, NJ: Rowman & Allanheld, 1984, \$17.95) xiii and 133 pp., 11 plates. Bibliography. Indexed. LCN: 83-24586. ISBN: 0-8476-7349-9.

Drews, professor of classics at Vanderbilt University in Nashville, TN, argues that the mysterious image on the Shroud of Turin is neither a medieval forgery nor a miraculous imprint of Jesus' corpse, but rather an early Christian artistic representation of Jesus' body. After reviewing scholarship on the shroud, he describes the shroud and its image and considers the identity of the man of the shroud. Then he traces the history of the shroud backward: the Byzantine Mandyllion, the Edessan icon, the gnostic *forma Christi*, and the *sindōn*.

J. DUPONT, *Nouvelles études sur les Actes des Apôtres*, *Lectio Divina* 118 (Paris: Cerf, 1984, paper 234 F) 535 pp. Indexed. ISBN: 2-204-02134-2.

The twenty articles in this second collection of Dupont's essays on Acts [see *NTA* 11, p. 378] treat F. Bovon's *Luc le théologien* (1979), the structure of Acts [§ 24-494], the christological scope of the evangelization of the nations according to Lk 24:47 (1974), Peter's speeches in Acts and Lk 24 (1973), the apostle as intermediary of salvation in Acts [§ 25-539], the ministries of the nascent church according to Acts (1973), the twelfth apostle according to Acts 1:15-26 [§ 27-1014], the new Pentecost in Acts 2:1-11 (1970), the ascension of Christ and the gift of the Spirit according to Acts 2:33 (1973), the interpretation of Ps 110:1 in the NT (1974), the union among the first Christians according to Acts [§ 14-560], Acts 10:34-38 (1969), Acts 12:1-11 (1967), Acts 13:14, 43-52 (1969), Acts 14:21-27 [§ 18-179], the afterlife according to Lk-Acts [§ 17-154], Acts 17:22-31 [§ 24-854], the structure of Acts 20:18-36 (1980), Paul's mission and the mission of the apostles (1982), and Acts 28:16-30 in relation to Lk-Acts as a whole (1979).

P. F. ELLIS, *The Genius of John. A Composition-Critical Commentary on the Fourth Gospel* (Collegeville, MN: Liturgical Press, 1984, paper \$10.95) xii and 330 pp. Bibliography. LCN: 84-23333. ISBN: 0-8146-1328-4.

In his eighteen-page introduction, Ellis accepts J. Gerhard's hypothesis that the Fourth Gospel was composed by one person according to the laws of chiasmic parallelism in both its five major parts and its twenty-one individual sequences. After discussing the Prologue (Jn 1:1-18), he presents his chiasmic analyses and expositions according to the following general outline: witness to Jesus (1:19-4:3), response to Jesus (4:4-6:15), the new exodus (6:16-21), fruitless appeals to the Jews (6:22-12:11), and the hour of glory (12:12-21:25). Ellis, professor of biblical theology at Fordham University in New York, is also the author of *Matthew: His Mind and His Message* (1974) and *Seven Pauline Letters* (1982).

The Expositor's Bible Commentary with the New International Version of the Holy Bible. Volume 8 (Matthew, Mark, Luke), ed. F. E. Gaebelin, Regency Reference Library (Grand Rapids: Zondervan, 1984, \$24.95) xvi and 1059 pp. Bibliographies. LCN: 76-41334. ISBN: 0-310-36500-7.

This treatment of the Synoptic Gospels completes the NT part of the project; other volumes have been described in NTA 22, p. 217; 23, pp. 235, 338; 26, p. 82; and 27, p. 103. The current volume presents introductions, the New International Version texts, and commentaries for Mt by D. A. Carson, Mk by W. W. Wessel, and Lk by W. L. Liefeld. In the 600 pages allotted to Mt, Carson also considers critical problems related to the Synoptic Gospels in general. Carson and Liefeld are professors of NT at Trinity Evangelical Divinity School in Deerfield, IL, and Wessel is professor of NT and Greek at Bethel Theological Seminary (West Campus).

A. FEUILLET, *Jesus and His Mother According to the Lucan Infancy Narratives, and According to St. John. The Role of the Virgin Mary in Salvation History and the Place of Woman in the Church*, trans. L. Maluf, Studies in Scripture (Still River, MA: St. Bede's Publications, 1984, paper \$19.95) xvii and 290 pp. Bibliography. Indexed. LCN: 84-6790. ISBN: 0-932506-27-5.

The English version of *Jésus et sa Mère* (1974), this study considers the christological and Marian scenes in Lk 1-2 in comparison with the Johannine tradition (especially Revelation 12), sets out in parallel the Lukan and Johannine data relative to Mary (with particular emphasis on the problem of historicity), and explores the role of woman and of Mary in the Christian economy. Feuillet concludes that, according to the NT, Mary as the mother of God's Son and of the new people of God received the highest imaginable dignity.

K. HAACKER ET AL., *Wege des Wortes. Apostelgeschichte, Bibelauslegung für die Praxis* 20 (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 22.80) 159 pp. Bibliography. ISBN: 3-460-25201-4.

After a six-page introduction to Acts, this volume presents exegetical explanations and practical exercises for twenty-one texts in Acts: farewell and commission (1:1-11), the Pentecost miracle (2:1-47), conflict with the high council (3:1-4:31; 5:12-42), "church and money" in the primitive community (4:32-5:11), Stephen the first blood-martyr (6:1-8:3), etc. All the exegetical sections were written by Haacker; the sections on praxis were prepared by A. Hecht, G. Hegele, R. Hoppe, P. Neumann, and W. Ullrich.

G. R. HABERMAS, *Ancient Evidence for the Life of Jesus* (Nashville, TN: Thomas Nelson, 1984, paper \$6.95) 187 pp. Bibliography. LCN: 84-14829. ISBN: 0-8407-5919-3.

Habermas, professor of apologetics and philosophy at Liberty Baptist College in Lynchburg, VA, first discusses contemporary approaches to the historicity of Jesus in three chapters: historical methodology and miracle claims, misconceptions concerning the historicity of Jesus, and "popularistic" lives of Jesus. Then he examines the extrabiblical evidence for Jesus' life: ancient non-Christian sources, pre-NT creeds (including the facts accepted as

historical by critical scholars), ancient Christian sources outside the NT, and archaeological sources. Habermas concludes that the extrabiblical evidence about Jesus helps to establish the trustworthiness of Scripture, the historicity of Jesus, and the nature of the miracle claims.

E. HAENCHEN, *John 2. A Commentary on the Gospel of John, Chapters 7–21*, trans. R. W. Funk, ed. R. W. Funk with U. Busse, *Hermeneia—A Critical and Historical Commentary on the Bible* (Philadelphia: Fortress, 1984, \$34.95) xviii and 366 pp. Bibliographies. Indexed. LCN: 82-48756. ISBN: 0-8006-6015-3.

The first part of the English version of Haenchen's *Johannesevangelium* (1980) was described in *NTA* 29, p. 90. After an introduction to Jn 7–8, the second volume presents for each pericope in chaps. 7–21 a bibliography, an English translation, and comments with notes below: Is Jesus going to Jerusalem? (7:1-13), Jesus at the Feast of Tabernacles (7:14-52), the woman taken in adultery (7:53–8:11), the continuation of Jesus' discourse in Jerusalem (8:12-59), the healing of the blind man (9:1-41), etc. Also included are an excursus on the beloved disciple, and U. Busse's biographical notes and sketches of Haenchen's Johannine theology [see § 26-153].

J. JERVELL, *Jesus in the Gospel of John*, trans. H. T. Cleven (Minneapolis, MN: Augsburg, 1984, paper \$5.50) 96 pp. Bibliography. LCN: 84-14547. ISBN: 0-8066-2089-7.

The English version of *Ingen har større kjaerlighet . . . Fra Johannesevangeliets Jesus-bilde* [*NTA* 23, p. 227], this volume contains nine lectures on the Fourth Gospel's presentation of Jesus as the incarnate expression of divine love as it relates to the world, history, and humankind. The final chapter discusses Johannine scholarship.

J. JERVELL, *The Unknown Paul. Essays on Luke-Acts and Early Christian History* (Minneapolis, MN: Augsburg, 1984, paper \$9.95) 190 pp. LCN: 84-24605. ISBN: 0-8066-2119-2.

The nine studies in this volume concern the history of early Christianity and Acts; the mighty minority [see § 25-376]; the unknown Paul (1980); Paul in Acts—tradition, history, theology (1979); Paul's miracles as the signs of an apostle [see § 25-540]; sons of the prophets and the Holy Spirit in Acts; the center of Scripture in Lk (1983); the circumcised Messiah [see § 18-897]; and women as daughters of Abraham according to Acts (1983). All the essays appear in English.

R. KAMPLING, *Das Blut Christi und die Juden. Mt 27,25 bei den lateinischsprachigen christlichen Autoren bis zu Leo dem Grossen*, *Neutestamentliche Abhandlungen, Neue Folge* 16 (Münster: Aschendorff, 1984, DM 78) viii and 260 pp. Bibliography. Indexed. ISBN: 3-402-03638-X.

This history of the interpretation of Mt 27:25 ("and all the people answered, 'His blood be on us and on our children'") concerns the opinions of Latin patristic writers: authors from the 2nd and 3rd centuries A.D.; Latin authors up to A.D. 430; Ambrose, Jerome, and Augustine; and the 5th-century preachers ps.-Augustine and Leo the Great. A final chapter synthesizes the major motifs in the patristic understandings of Mt 27:25 under five headings: the question of guilt with respect to Jesus' crucifixion, the realization of the people's cry, application of the verse to Jews throughout history, freedom from the curse, and anti-Judaism in the interpretation of Mt 27:25.

K. KERTELGE (ED.), *Sie waren mit dem Herrn unterwegs. Heilige im Neuen Testament*, *Topos-Taschenbücher* 131 (Mainz: Grünewald, 1984, paper DM 8.80) 120 pp. ISBN: 3-7867-1074-0.

After Kertelge's ten-page introduction, this book provides brief articles on John the Baptist (by A. Vögtle), Elizabeth and Joseph (H. Gollinger), Mary (G. Voss), Mary Magdalene and Mary of Bethany (R. Pesch), Peter (I. Maisch), James the Lord's brother and John the apostle and Evangelist (Vögtle), Matthew (Pesch), Luke (O. Kaiser), Thomas and Stephen (Pesch),

and Paul (P. Hoffmann). All but the sketches of Joseph and Peter appeared in P. Manns (ed.), *Die Heiligen in ihrer Zeit* (2 vols., 1966).

J. LAMBRECHT, *Ich aber sage euch. Die Bergpredigt als programmatische Rede Jesu* (Mt 5-7; Lk 6,20-49), trans. L. Hug (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 32) 252 pp., 19-page supplement. Bibliographies. Indexed. ISBN: 3-460-32231-4.

The German version of a work originally published in Dutch as *Maar Ik zeg u: De programmatische rede van Jezus* (Mt. 5-7; Lc. 6,20-49) [NTA 27, p. 332].

S. LANZA, *La cristologia di Gesù. Il Gesù della storia nell'opera di Joachim Jeremias*, Collana Teologia a Confronto 3 (Naples: Dehoniane, 1983, paper 11,000 L) 248 pp. Bibliographies. Indexed.

Based on a doctoral dissertation directed by P. Grech and accepted by the Pontificia Università Lateranense in Rome, this volume describes and evaluates J. Jeremias's research on the historical Jesus. After considering Jeremias's methodology and hermeneutical perspective, under the heading "a possible undertaking" Lanza treats the historical-cultural coordinates, the origins of the Jesus tradition, the dynamism of that tradition, Jesus and his milieu, the approach to Jesus of Nazareth, and Jesus' consciousness of his own mission. Then under "a legitimate and necessary undertaking," he explains the nature of the sources and the relation between faith and historical research. The concluding chapter affirms, with Jeremias, that Christology began with Jesus.

C. MANGAN, *Can We Still Call God "Father"? A Woman Looks at the Lord's Prayer Today*, Ways of Prayer 12 (Wilmington, DE: Michael Glazier, 1984, paper \$4.95; Dublin: Dominican Publications) 110 pp. LCN: 83-83255. ISBN: 0-89435-384-3 (MG), 0-907271-29-4 (DP).

Mangan, who teaches in the Semitics department at University College, Dublin, brings to the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) her perspectives as a woman and a Catholic biblical scholar. Describing the Lord's Prayer as the whole of the Bible in miniature and giving particular attention to its Jewish background, she presents ten chapters under the following headings: Can we still call God "Father?"; the Jewish father; teach us to pray; what does it mean to "hallow the name?"; "God rules OK?"; the good pleasure of God; God gives bread; God forgives; God and evil; and into your hands.

L. MARCEL, *La sagesse africaine. Ouvertures sur les Évangiles* (Paris—Fribourg: Éditions Saint-Paul, 1983, paper 68 F) 206 pp. ISBN: 2-85049-271-X.

Drawing on twenty years of living and working in Africa, Marcel discusses some difficult Gospel parables in the light of African and Semitic customs (see Mt 20:1-16; Lk 16:1-16; Mk 7:24-30; Lk 16:19-31; 10:25-37; 20:27-38; Mk 4:21-24), some enigmatic gestures belonging to the genre of African and Semitic symbolic gestures (see Mk 11:12-14, 20-24; 8:22-26; Lk 10:38-42; Jn 8:1-11; 2:1-11; 13:1-17; 11:1-53), and some enigmatic names in the Gospels in the light of enigmatic names received and given in Africa (e.g. Peter, Boanerges, Son of Man, Word). Also included are reflections on Jn 3:1-21 ("Nicodemus—toward perfect wisdom") and a three-page essay on African wisdom as a gateway to the gospel.

P. S. MINEAR, *John. The Martyr's Gospel* (New York: Pilgrim Press, 1984, paper \$8.95) xiii and 174 pp. LCN: 84-7754. ISBN: 0-8298-0718-7.

The title of this study of the Fourth Gospel has been chosen to underscore the fact that Jesus was the primary witness (*martyr*), that he required the same kind of testimony (*martyria*) from his disciples, and that the Evangelist accepted the same role for himself. The first part investigates the character of the vigorous and dramatic two-way conversation in the Gospel: the narrator, the first readers, the adversaries, the objectives, and the time frame. The second part seeks to recover the substance of messages that John was charged to relay from the risen

Lord to his followers in the churches: My peace I give to you; when you have lifted up the Son of Man . . . ; ask and you will receive; etc. Minear is also the author of *Matthew: The Teacher's Gospel* (1982).

F. MUSSNER, *Apostelgeschichte*, Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 5 (Würzburg: Echter Verlag, 1984, paper DM 34) 161 pp. Bibliography. ISBN: 3-429-00913-8.

After a ten-page introduction to Acts (traditions, narrative techniques, purpose, portrayal of Paul, structure, author, date and place of composition, text, "anti-Judaism"), Mussner presents the Einheitsübersetzung version and comments for each pericope. He proposes three main divisions: the church in Jerusalem (1:4–8:3), the church in Judea and Samaria (8:4–12:25), and the church among the nations (13:1–28:31). Mussner is professor emeritus of biblical theology (NT) on the Catholic theological faculty at Regensburg.

J. NAVONE, *Gospel Love. A Narrative Theology*, Good News Studies 12 (Wilmington, DE: Michael Glazier, 1984, paper \$7.95) 159 pp. Bibliography. Indexed. LCN: 84-81247. ISBN: 0-89453-437-8.

Navone, professor of theology at the Gregorian University in Rome, describes Christian conversion (both event and lifelong process) as a story of learning how to dwell in a loving God who loves all. His narrative theology contains five chapters: four Gospel stories of God's love, Jesus' living in God's love, Jesus' dying in God's love (the four passion narratives), reflections on Gospel love, and why we share the good news (*lex narrandi*, *lex credendi*). An eleven-page appendix presents theses for a theology of story.

A. NOORDEGRAAF, *Creatura Verbi. De groei van de gemeente volgens de Handelingen der Apostelen* (The Hague: Boekencentrum, 1983, paper 40.40 gld.) 255 pp. Bibliography. Indexed. ISBN: 90-239-1089-3.

Prepared as a doctoral dissertation under the direction of J. Reiling and accepted by the University of Utrecht, this investigation of how Luke, in Acts, spoke of the growth and expansion of the church focuses especially on the summaries and "stops" that refer to preaching the gospel, the growth of the church, its internal life, and its structure. After defining and delimiting the theme of the study, Noordegraaf considers texts in Acts about additions to the church (2:41b, 47b; 5:14; 11:24), growth and strengthening (9:31; 16:5), the growth of the word (6:7; 12:24; 19:20; 13:49), and "with all freedom, unhindered" (28:30-31). A discussion of Lukan theological motifs leads to the conclusion that Luke described the growth and edification of the church as the continuing work of God.

A. ORY, *Initiation à l'exégèse fonctionnelle. Retrouver l'historicité des Évangiles. Origine—Théorie—Applications*, ed. L. Kiebooms (Paris: O.E.I.L., 1984, paper 82 F) 237 pp. ISBN: 2-86839-004-8.

Ory's *Een omstreden jeugd* [see NTA 20, p. 364] has been corrected and adapted in French by L. Kiebooms. After sketching the history of the problems involved in interpreting the Gospels, Ory explains his method of functional exegesis and applies it to five series of tests: the infancy accounts, Jesus' public life (miracles, exorcisms, Marian accounts), the resurrection accounts, Jesus as idol or God, and John the Baptist as principal witness. He maintains that functional exegesis can defend the church and its Gospels against detractors.

G. R. OSBORNE, *The Resurrection Narratives. A Redactional Study* (Grand Rapids: Baker, 1984, \$11.95) 344 pp. Bibliography. Indexed. LCN: 84-71236. ISBN: 0-8010-6708-1.

After surveying previous studies of the NT resurrection narratives, Osborne, associate professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, presents redaction-critical analyses of the resurrection accounts in the four Gospels: Mk 16:1-8 (9-20); Mt 27:62-28:20; Lk 23:54-24:53; and Jn 20:1-21:25. Then he examines the traditions behind the Gospels' empty-tomb and appearance narratives in order to determine the developmental

stages and historical worth of each pericope. He concludes that the physical resurrection of Jesus seems certain in light of the NT evidence.

R. F. O'TOOLE, *The Unity of Luke's Theology. An Analysis of Luke-Acts*, Good News Studies 9 (Wilmington, DE: Michael Glazier, 1984, paper \$8.95) 279 pp. Bibliography. Indexed. LCN: 84-81246. ISBN: 0-89453-438-6.

O'Toole, professor of theology at St. Louis University and author of *Acts 26: The Christological Climax of Paul's Defense* (1978), contends that Luke's main theological theme was that God who brought salvation to Israel in the OT continues to do so, especially through Jesus Christ. He develops this thesis in three major parts: (1) God continues to bring salvation to his people, who are now the Christians, in various ways; (2) Luke's description of how God makes salvation in Jesus present to the Christians; and (3) discipleship—how Christians act in the presence of God's salvific activity.

S. A. PANIMOLLE, *Lettura pastorale del vangelo di Giovanni. Vol. III: Gv 11-21*, Lettura pastorale della Bibbia (Bologna: Dehoniane, 1984, paper 30,000 L) 511 pp. Bibliographies.

The previous volumes in this pastoral commentary on the Fourth Gospel were described in NTA 24, p. 303; 28, p. 204. This volume treats chaps. 11-21 under five headings: the tragic epilogue to the public revelation of the incarnate Word (11-12), the testament of Jesus to his disciples (13-17), the passion and death of Jesus (18-19), the appearances of the risen Jesus (20), and the final appearance of Jesus to the disciples (21). For each section there is a literary analysis, an explication, a theological commentary, suggestions for actualization, and a discussion of historical-literary problems.

H. QUECKE (ED.), *Das Johannesevangelium saïdisch. Text der Handschrift PPalau Rib. Inv.-Nr. 183 mit den Varianten der Handschriften 813 und 814 der Chester Beatty Library und der Handschrift M 569*, Studia et textus 11 (Rome—Barcelona: Papyrologica Castroctaviana, 1984, paper 45,000 L or \$35) xv and 223 pp., 3 plates. Bibliography.

Quecke's editions of the Sahidic versions of Mk and Lk were described in NTA 17, p. 408; 24, pp. 192-193, respectively. The 67-page introduction to the Sahidic version of the Fourth Gospel discusses MS PPalau Rib. inv. no. 183, its script, errors, language and orthography, text of Jn, divisions, age, and writer. The main part of the volume presents the Sahidic text of Jn according to MS PPalau Rib. inv. no. 183, along with notes on that manuscript and a critical apparatus below. The appendix lists the *kephalaia* of Jn in Coptic. The book is distributed by the Biblical Institute Press in Rome.

C. C. RYRIE, *The Miracles of Our Lord* (Nashville, TN: Thomas Nelson, 1984, \$14.95) 192 pp. Illustrated. LCN: 84-16608. ISBN: 0-8407-5362-4.

Ryrie, professor of systematic theology at Dallas Theological Seminary, provides exegetical explanations and thematic reflections on the thirty-five miracles of Jesus recorded in the four Gospels: his first miracle (Jn 2:1-11), taking him at his word (Jn 4:43-54), omnipotence confronting impotence (Jn 5:1-23), successful service (Lk 5:1-11), the authority of Christ (Mk 1:21-28; see Lk 4:31-37), etc.

Sagrada Biblia traducida y anotada. Santos Evangelios, ed. J. M. Casciaro et al. (Pamplona: Ediciones Universidad de Navarra, 1983) 1,524 pp. Illustrated. Indexed. ISBN: 84-313-0799-4.

This volume provides for each Gospel an introduction, the Neo-Vulgata Latin text and a Spanish translation on facing pages, as well as comments at the foot of the pages. Also included are introductory essays (on the Bible in general, the books of the NT, the Gospels, the chronology of Jesus' life, and dispositions for reading the Gospels), detailed outlines of the four Gospels, and a 47-page index. The book was prepared by J. M. Casciaro, G. Aranda, S. Ausín, and A. García Moreno, with the collaboration of L. Alonso Martín, C. Basevi, T. Belda, P. Hípola, G. Landáburu, J. Rodríguez Martínez, and J. Belda.

D. SENIOR, *The Passion of Jesus in the Gospel of Mark*, The Passion Series 2 (Wilmington, DE: Michael Glazier, 1984, paper \$8.95) 173 pp. Indexed. LCN: 84-81248. ISBN: 0-89453-436-X.

After showing how Mark in the body of his Gospel prepared for the story of Jesus' passion, Senior presents a detailed analysis of each pericope in Mk 14:1–15:47 according to the following general outline: fidelity and betrayal—the passion begins (14:1–11), the final Passover (14:12–31), Gethsemane—prayer and arrest (14:32–52), the trial before the Sanhedrin—confession and denial (14:53–72), the trial before Pilate—Jesus the king (15:1–20a), crucifixion and death (15:20b–41), and the tomb (15:42–47). Then he synthesizes the motifs or characteristics of Mark's passion story, relates them to the Evangelist's overall theology, and suggests possible implications for contemporary experience. Senior, professor of NT at the Catholic Theological Union in Chicago, plans similar books on the passion accounts in the other three Gospels.

R. H. STEIN, *Difficult Passages in the Gospels* (Grand Rapids: Baker, 1984, paper \$6.95) 126 pp. ISBN: 0-8010-8249-8.

Stein, author of *The Method and Message of Jesus' Teachings* (1978) and *An Introduction to the Parables of Jesus* (1981), explores problematic passages in the Gospels under four headings: difficult parallel passages in the Gospels (e.g. Mt 3:17 parr.; Mt 17:10–13 parr.), difficult teachings of Jesus (e.g. Mt 5:34–37; 6:12), difficult actions of Jesus (e.g. Mk 11:12–14; 7:24–30), and difficulties in the predictions of Jesus (e.g. Mt 12:38–40; Jn 1:51). Stein follows the tradition of Augustine and Calvin in seeking to establish, if at all possible, a harmony in the passages discussed.

R. J. SWANSON (ED.), *The Horizontal Line Synopsis of the Gospels (Revised)* (Pasadena, CA: William Carey Library, 1984, \$9.95) xv and 585 pp., map. Indexed. LCN: 75-20997. ISBN: 0-87808-744-3.

The second edition of this synopsis of the four Gospels follows the basic format of the first edition [see *NTA* 20, p. 241] but features several improvements and additions: the use of letter Gothic type, new page headings, consecutive page-numbering for each Gospel, identifications of parallel texts under the pericope headings, OT and Apocrypha cross-references footnoted verse by verse, a table at the beginning of each Gospel giving the pericope headings in alphabetical order, the insertion of J. Strong's numbering system in the text, an index to Strong's *Exhaustive Concordance of the Bible*, and a map of Palestine. Swanson is adjunct professor of religion at California Lutheran College in Thousand Oaks, CA.

C. H. TALBERT, *Acts*, Knox Preaching Guides (Atlanta: John Knox, 1984, paper \$6.95) iii and 107 pp. Bibliography. LCN: 84-12536. ISBN: 0-8042-3231-8.

Talbert, author of *Reading Luke* (1982), first considers the genre of Acts, the need for reading Acts along with Lk, and Acts as material for preaching and teaching. After discussing the commission (1:1–14), he traces the first stage of its fulfillment (1:15–12:24): finding laborers for the harvest (1:15–26), empowering and its effects (2:1–47), the shape of Christian mission (3:1–4:31), etc. Then he follows the second stage of its fulfillment (13:1–28:31): a portrait of conversion (13:1–14:28), when missionaries cause trouble back home (15:1–35), a prerequisite for church growth (15:36–16:5), etc.

C. TRESMONTANT, *Évangile de Jean. Traduction et notes* (Paris: O.E.I.L., 1984, paper 150 F) 561 pp., 9 plates, map. ISBN: 2-86839-009-9.

Tresmontant, author of *Le Christ hébreu* (1983), presents on facing pages a new French translation of the Fourth Gospel, designed to reflect the original Hebrew text, and extensive notes explaining the translation with reference to Hebrew and Greek philology. The translation appears according to sense-lines and without capitalization or punctuation, in imitation of the conventions employed in ancient manuscripts. Thus Jn 1:1 reads as follows: "au

commencement était le parler/et le parler était à dieu/et dieu il était le parler." In a ten-page final note, Tresmontant argues¹ that the Hebrew original of Jn was composed close to A.D. 30.

C. M. TUCKETT (ED.), *Synoptic Studies. The Ampleforth Conferences of 1982 and 1983*, JSOT Supplement Series 7 (Sheffield, UK: JSOT Press, 1984, cloth £18.50 or \$28.50, paper £8.95 or \$13.50) xii and 231 pp. Indexed. ISBN: 0-905774-80-9 (cloth), 0-905774-81-7 (paper).

The papers in this volume were prepared for conferences held at Ampleforth Abbey in 1982 and 1983: P. S. Alexander on midrash and the Gospels, Alexander on rabbinic biography and the biography of Jesus, F. G. Downing on contemporary analogies to the Gospels and Acts (genres or motifs?), D. L. Dungan on a Griesbachian perspective on the argument from order, W. R. Farmer on certain results reached by J. C. Hawkins and C. F. Burney that make more sense on the basis of the Owen-Griesbach hypothesis (with observations by M. D. Goulder and a reply by Farmer), Goulder on the order of material in Lk compared with Mt and Mk, H. B. Green on the credibility of Luke's transformation of Mt, Green on Mt 12:22-50 parr. as suggesting an alternative to Matthean conflation, G. D. Kilpatrick on the names Matthew in Mt 9:9 and Levi in Mk 2:14; Lk 5:27, A. Meredith on Papias' evidence for the priority of Mt, and C. M. Tuckett on defining and evaluating arguments from order. Tuckett has provided a six-page preface.

J. O. TUÑÍ VANCELLS, *El testimonio del evangelio de Juan. Introducción al estudio del cuarto evangelio*, Biblia y Catequesis 2 (Salamanca: Sígueme, 1983, paper) 235 pp. Bibliographies. ISBN: 84-301-0921-8.

After a 22-page introduction to the Fourth Gospel, Tuñí Vancells discusses the tradition within the Gospel, the dialogues and controversies as reflecting the time in which they were written, the account of the exaltation of Jesus, Jesus as the center of the Fourth Gospel, Jesus and the Father—the revelation of Jesus, Jesus the revealer who departs and sends the Paraclete, those who listen to the words of Jesus, and those who do not believe in Jesus. Also included are a closing chapter on the witness of the Fourth Gospel, and appendixes on (1) the Fourth Gospel and the historical question, and (2) some characteristics of the community in which the Gospel was written.

C. WESTERMANN, *Vergleiche und Gleichnisse im Alten und Neuen Testament*, Calwer Theologische Monographien, Reihe A: Bibelwissenschaft 14 (Stuttgart: Calwer, 1984, paper DM 28) 144 pp. Bibliography. Indexed. ISBN: 3-7668-0735-8.

Convinced that the comparative language of the OT constituted the prehistory of the parables of Jesus, Westermann considers OT similitudes in profane contexts, historical books, preexilic and postexilic prophetic writings, Psalms, and Job, respectively. Then he reflects on the consequences of this analysis for understanding the Gospel parables with reference to research on the NT parables, the parable as metaphor, the scholarly literature on parables and metaphors, categorizing the Gospel parables, and special features of the Synoptic parables. Westermann is professor emeritus of OT at the University of Heidelberg.

G. ZEVINI, *Vangelo secondo Giovanni. Volume primo*, Commenti spirituali del Nuovo Testamento (Rome: Città Nuova Editrice, 1984, paper 13,000 L) 334 pp. Bibliography. ISBN: 88-311-3706-9.

After a 22-page introduction to the Fourth Gospel, Zevini presents expositions of each pericope in Jn 1:1–10:42. The following major headings are adopted: the Prologue (1:1–18), the week introducing the revelation of Jesus (1:19–51), the beginning of the revelation of Jesus—from Cana to Cana (2:1–4:54), and the self-revelation of the Son of God and the incredulity of the Jews (5:1–10:42). I. de la Potterie has supplied a three-page preface.

EPISTLES — REVELATION

P. J. ACHTEMEIER, *Romans*, Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: John Knox, 1985, \$17.95) xi and 244 pp. Bibliography. LCN: 84-47796. ISBN: 0-8042-3137-0.

Achtemeier, professor of biblical interpretation at Union Theological Seminary in Richmond, VA, undertakes a fresh reading of Romans primarily for those who look to Scripture for guidance in their teaching, preaching, and personal lives. His 24-page introduction treats the background and shape of Paul's thought, history as the relationship between Creator and creation, Romans as a letter, and its structure. The commentary follows this general outline: God's lordship and the problem of the past—grace and wrath (1:1–4:22), God's lordship and the problem of the present—grace and law (4:23–8:39), God's lordship and the problem of the future—Israel and God's gracious plan (9:1–11:36), and God's lordship and the problems of daily living—grace and the structures of life (12:1–16:27).

N. BAUMERT, *Ehelosigkeit und Ehe im Herrn. Eine Neuinterpretation von 1 Kor 7*, Forschung zur Bibel 47 (Würzburg: Echter Verlag, 1984, paper DM 64) 576 pp. Bibliography. Indexed. ISBN: 3-429-00877-8.

The major part of a *Habilitationsschrift* accepted in 1982 by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt/M., this volume presents a philological-exegetical analysis of 1 Corinthians 7 according to the following outline: answers for married, single, and widowed people (vv. 1-16); the fundamental principle of "each as God called him" as the contentual center of the chapter (vv. 17-24); and response to the question of the young men who were or had been engaged (vv. 25-40). Also included are fourteen philological excursuses: *kalon* with the dative, *gynaika echein/ktasthai*, *syngnōmē*, *thelō*, etc. Baumert's doctoral dissertation on 2 Cor 4:12–5:10 was published as *Täglich sterben und auferstehen* (1973).

G. K. BEALE, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham, MD: University Press of America, 1984, cloth \$23.50, paper \$14.25) xiv and 349 pp. Bibliography. ISBN: 0-8191-4290-5 (cloth), 0-8191-4291-3 (paper).

Based on a doctoral dissertation directed by J. P. M. Sweet and accepted by Cambridge University in 1980, this study of the use of the book of Daniel in Jewish and early Christian apocalyptic writings seeks to obtain a better interpretative understanding of these works and to observe any possible relationships among them. It first explores the use of Daniel in the Qumran scrolls and other Jewish literature (*1 Enoch* 90:9-27; *Testament of Joseph* 19:6-12; etc.). Then it examines the use of Daniel in parts of the book of Revelation (chaps. 1, 4–5, 13, 17). Beale, assistant professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA, concludes that John may have been familiar with both Christian and Jewish Danielic traditions.

S. BENETTI, *Pablo y su mensaje*, La Palabra de Dios (Madrid: Ediciones Paulinas, 1982, paper) 255 pp., 21 photographs, 4 maps. ISBN: 84-285-0880-1.

As a way of presenting Paul's message in its historical and cultural context, Benetti has written an "autobiography" of Paul in which he looks back from his captivity in Rome over the course of his life. The first part traces Paul's life from Tarsus to his activity at Corinth, and the second part situates his letters within the framework of his ongoing apostolic labors.

J. L. BLEVINS, *Revelation*, Knox Preaching Guides (Atlanta: John Knox, 1984, paper \$6.95) iv and 121 pp. Bibliography. LCN: 84-4387. ISBN: 0-8042-3250-4.

Blevins, professor of NT at Southern Baptist Theological Seminary in Louisville, KY, observes that Christians today need to be freed from the "doom and gloom" frequently associated with the book of Revelation, and presented with its positive message. After an

introduction to Revelation and an exposition of its prologue (1:1-8), he focuses on its seven series of visions: the churches (1:9-3:22), the seals (4:1-8:4), the trumpets (8:5-11:18), conflict (11:19-15:4), wrath (15:5-16:21), Babylon's fall (17:1-20:3), and fulfillment (20:4-22:5). Also included are an exposition of the epilogue (22:6-21) and a bibliography.

J. L. BLEVINS, *Revelation as Drama* (Nashville, TN: Broadman, 1984, paper \$6.95) 192 pp., 8 figs. Bibliography. LCN: 84-4986. ISBN: 0-8054-1393-6.

Blevins suggests that the book of Revelation was written as a drama in seven acts, each with seven scenes. After explaining the various codes in the book (numbers, colors, animals) and outlining the features of Greek drama, he examines the seven acts of Revelation: the seven golden lampstands (1:9-3:22), the seven seals (4:1-8:4), the seven trumpets (8:5-11:18), the seven tableaux (11:19-15:4), the seven bowls of wrath (15:5-16:21), the seven judgments (17:1-20:3), and the seven great promises (20:4-22:5). A script for staging Revelation as a drama is included.

R. G. BRATCHER, *A Translator's Guide to the Revelation to John*, Helps for Translators (London—New York—Stuttgart: United Bible Societies, 1984, soft cover \$2.40) viii and 204 pp. Bibliography. Indexed. LCN: 84-8670. ISBN: 0-8267-0195-7.

Bratcher has previously prepared guides to the translation of Mt (1981), Mk (1981), Lk (1982), 1 Corinthians (1982), 2 Corinthians (1983), and the Pastorals (1983). This volume aims to help translators recognize and solve some of the problems encountered in translating Revelation. Each verse is printed in full in both the Revised Standard Version and Today's English Version. Suggestions about alternative translations and explanations of various features (especially the use of figurative language and symbols) are provided.

H. BRAUN, *An die Hebräer*, Handbuch zum Neuen Testament 14 (Tübingen: Mohr-Siebeck, 1984, paper DM 58) vi and 485 pp. Bibliographies. ISBN: 3-16-144869-3.

Replacing the commentary by H. Windisch in the series, this volume aims to make as clear as possible the theological profile of the letter to the Hebrews in the light of OT, Jewish, Christian, and other religious texts from antiquity. After a five-page introduction to Hebrews, Braun presents for each verse a German translation, bibliography, and commentary. He adopts the following outline: Jesus' superiority over the angels (1:1-14), the first paraenesis (2:1-4), the pioneer of salvation and high priest in the same situation as other humans (2:5-18), the faithful Jesus and the faithful Moses (3:1-6), etc. Eleven excursuses are included: the use of Scripture in Hebrews, Son and Son of God, the chronological aporia in the Christology of Hebrews, etc.

F. F. BRUCE, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1984, \$18.95) xxviii and 442 pp. Bibliography. Indexed. LCN: 84-13785. ISBN: 0-8028-2401-3.

Bruce, general editor of the series and author of commentaries on all the Pauline letters except the Pastorals, provides for the letters to the Colossians, Philemon, and the Ephesians (in turn) an introduction, an outline, an English translation and commentary for each pericope, and notes at the foot of the pages. In the preface, he observes that Ephesians continues the line of thought followed in Colossians (especially with regard to the implications of Christ's cosmic role for the church, which is his body), and constitutes the crown of Paulinism by gathering up the main themes of Paul's teaching into a unified presentation *sub specie aeternitatis*.

D. A. CARSON, *From Triumphalism to Maturity. An Exposition of 2 Corinthians 10-13* (Grand Rapids: Baker, 1984, \$12.95) xii and 186 pp. Bibliography. LCN: 84-71586. ISBN: 0-8010-2489-7.

After an introduction on the importance of 2 Corinthians 10-13 and the nature of the opposition to Paul, Carson presents his exposition of the text according to the following

outline: disobedience versus discipline (10:1-6), the ugliness of spiritual one-upmanship (10:7-18), the danger of false apostleship (11:1-15), triumphalistic qualifications (11:16-33), destroying superspiritual visionaries (12:1-10), open rebuke (12:11-21), and warning and prayer (13:1-14). Carson is professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

R. F. COLLINS, *Studies on the First Letter to the Thessalonians*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 66 (Leuven: Leuven University Press—Peeters, 1984, paper 1,500 Bel. fr.) xi and 415 pp. Bibliography. Indexed. ISBN: 90-6186-161-6.

Collins, author of *Introduction to the New Testament* (1983), presents seventeen studies related to 1 Thessalonians: recent scholarship on 1 Thessalonians; the text of 1-2 Thessalonians according to the 26th edition of *Novum Testamentum graece*; the integrity of 1 Thessalonians [§ 23-952]; 1 Thessalonians and the liturgy of the early church [§ 24-915]; tradition, redaction, and exhortation in 1 Thes 4:13-5:11 (1980); Paul as seen through his own eyes [§ 27-240]; the faith of the Thessalonians [§ 25-997]; the theology of 1 Thessalonians [§ 23-216]; Paul's early Christology; the church of the Thessalonians [§ 21-181]; "This is the will of God: your sanctification" (1 Thes 4:3) [§ 27-1063]; the unity of Paul's paraenesis in 1 Thes 4:3-8 with reference to 1 Cor 7:1-7 as a significant parallel [§ 28-247]; the growth of resurrection faith [§ 24-917]; Paul's first reflections on love [§ 25-998]; Paul at prayer [§ 27-241]; ". . . that this letter be read to all the brethren" [§ 27-1065]; and the Christian community as servant of the word. The seventeen-page bibliography updates and supplements the bibliography in B. Rigaux's *Saint Paul: Les épîtres aux Thessaloniens* (1956).

E. CORSINI, *L'Apocalypse maintenant*, trans. R. Arrighi, Parole de Dieu (Paris: Seuil, 1984, paper 110 F) 349 pp. Bibliography. Indexed. ISBN: 2-02-006966-0.

The French version of a study originally published in Italian as *Apocalisse prima e dopo* [NTA 26, p. 327] and translated into English as *The Apocalypse: The Perennial Revelation of Jesus Christ* [NTA 28, p. 208]. X. Léon-Dufour has written an eight-page preface to the French edition.

J. A. DAVIS, *Wisdom and Spirit. An Investigation of 1 Corinthians 1.18-3.20 against the Background of Jewish Sapiential Traditions in the Greco-Roman Period* (Lanham, MD: University Press of America, 1984, cloth \$24.50, paper \$13.75) viii and 258 pp. Bibliography. ISBN: 0-8191-4210-7 (cloth), 0-8191-4211-5 (paper).

The slightly revised version of a doctoral dissertation directed by J. D. G. Dunn and accepted by the University of Nottingham (UK) in 1982, this study first investigates the relation between wisdom and spirit in pre-Christian Judaism with reference to Sirach, the Qumran scrolls, and Philo's writings. Then it considers wisdom and spirit at Corinth according to 1 Corinthians 1-3 with reference to the Pauline critique and the Pauline teaching. Davis suggests that much of Paul's emphasis on wisdom was due to the residual, but highly influential, presence of Jewish wisdom traditions among certain segments of the Corinthian community.

H. DOOHAN, *Leadership in Paul*, Good News Studies 11 (Wilmington, DE: Michael Glazier, 1984, paper \$7.95) 208 pp. Bibliographies. Indexed. LCN: 84-81249. ISBN: 0-89453-435-1.

After considering the essentials of Christian leadership, Doohan investigates the theme of leadership in Paul's letters: early leadership (1 Thessalonians); conflict and confrontation (Galatians); division, diversity, defense (1-2 Corinthians); maturity and refinement (Romans); and a final perspective (Philippians). She concludes that Paul gave a powerful example as a religious figure and offered a perspective on leadership that has withstood the test of time. Also included are a glossary of terms and an annotated bibliography on religious

leadership. Doohan is assistant professor of religious studies at Gonzaga University in Spokane, WA.

H. HÜBNER, *Gottes Ich und Israel. Zum Schriftgebrauch des Paulus in Römer 9–11*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 136 (Göttingen: Vandenhoeck & Ruprecht, 1984, cloth DM 58, paper DM 38) 171 pp. Bibliography. Indexed. ISBN: 3-525-53810-3 (paper).

Hübner, author of *Das Gesetz bei Paulus* (3rd ed., 1982), investigates how Paul in Romans 9–11 reflected on the relationship between Israel and Scripture, according to the following outline: introduction (9:1–5), the Israel constituted through God's call (9:6–29), Israel's guilt in view of the righteousness of faith (9:30–10:21), and the eschatological salvation of the people of Israel (11:1–36). Also included are a theological excursus on the calling God and the called person, an epilogue on Israel and the Law in Paul's theological development, and a list of OT quotations and allusions in Romans 9–11.

A. JONES, *Paul's Message of Freedom: What Does It Mean to the Black Church?* (Valley Forge, PA: Judson Press, 1984) 239 pp. LCN: 83-23874. ISBN: 0-8170-0840-3.

Jones, pastor of Westwood Baptist Church in Nashville, TN, and chairman of the Christian Education Department of the Sunday School Publishing Board, undertakes the task of redeeming Paul for the sake of the black church and black theologians. After introducing Paul's theology of freedom, he presents five chapters: claiming your freedom, the great reversal, discipline—the long road to freedom, the body of Christ—unity in the free community, and economic independence as a strategy for freedom.

E. KÄSEMANN, *The Wandering People of God. An Investigation of the Letter to the Hebrews*, trans. R. A. Harrisville and I. L. Sandberg (Minneapolis, MN: Augsburg, 1984, \$21.95) 255 pp. Bibliography. Indexed. LCN: 84-20523. ISBN: 0-8066-2121-4.

The English version of *Das wandernde Gottesvolk: Eine Untersuchung zum Hebräerbrief* (2nd ed., 1957), this study focuses on the understanding of the church in Hebrews as the new people of God wandering through the wilderness and following Jesus the pioneer and perfecter of faith. Its three chapters discuss the wandering people of God as the principal motif in Hebrews, the Son and the sons, and the high priest of his people. The translators have supplied a three-page preface.

L. E. KECK AND V. P. FURNISH, *The Pauline Letters, Interpreting Biblical Texts* (Nashville, TN: Abingdon, 1984, paper \$8.95) 156 pp. Bibliography. LCN: 84-6171. ISBN: 0-687-30494-6.

Keck and Furnish seek to place their readers among those early Christian interpreters who produced "the Pauline letters." They share responsibility for the first three chapters: approaching Paul and his letters, the interpreter's choices, and Paul interpreted—the Pauline corpus. Then Keck discusses Paul as interpreter (of the Christ-event, ethical traditions, the Spirit, Scripture), and Furnish treats the Pauline tradition interpreted (2 Thessalonians, Colossians, Ephesians, the Pastorals).

S. J. KISTEMAKER, *Exposition of the Epistle to the Hebrews*, New Testament Commentary (Grand Rapids: Baker, 1984, \$18.95) ix and 464 pp. Bibliography. Indexed. LCN: 84-71166. ISBN: 0-8010-5460-5.

After a nineteen-page introduction to Hebrews (characteristics, authorship, message, etc.), Kistemaker presents his exposition of the text according to the following outline: Jesus' superiority and his role as savior and high priest (1:1–14; 2:1–18), Jesus' superiority to Moses (3:1–19; 4:1–13), Jesus' high priesthood (4:14–5:10), exhortations (5:11–6:20), Jesus as high priest like Melchizedek (7:1–28), Jesus—high priest and sacrifice (8:1–13; 9:1–28; 10:1–18), more exhortations (10:19–39), the heroes of faith (11:1–40), and admonitions and exhortations (12:1–29; 13:1–25).

H.-J. KLAUCK, *1. Korintherbrief*, Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 7 (Würzburg: Echter Verlag, 1984, paper DM 28) 127 pp. Bibliography. ISBN: 3-429-00868-9.

Klauck, author of *Herrenmahl und hellenistischer Kult* (1982) and professor of NT exegesis at the University of Würzburg, introduces 1 Corinthians by discussing the city of Corinth, the Corinthian community, Paul's Corinthian correspondence, and the letter as a literary genre. He presents his exposition of 1 Corinthians according to the following outline: address and greeting (1:1-3); thanksgiving to God (1:4-9); the divisions in the community (1:10-4:21); abuses in the community (5:1-6:20); marriage regulations in the community (7:1-40); pagan sacrifice, Christian sacraments, Christian worship (8:1-11:34); the gifts of the Spirit and the life of Christians (12:1-14:40); the resurrection of Christ and of Christians (15:1-58); and the end of the letter (16:1-24).

P. LAPIDE AND P. STUHLMACHER, *Paul: Rabbi and Apostle*, trans. L. W. Denef (Minneapolis, MN: Augsburg, 1984, paper \$5.95) 77 pp. LCN: 84-24382. ISBN: 0-8066-2122-2.

The English version of *Paulus—Rabbi und Apostel* [NTA 25, p. 308], this book contains essays by Stuhlmacher on whether Paul was an apostate or an apostle, and by Lapse on Paul the rabbi from Tarsus, as well as a discussion between the two on Paul as a rabbi who became an apostle.

F. LYALL, *Slaves, Citizens, Sons. Legal Metaphors in the Epistles*, Academic Books (Grand Rapids: Zondervan, 1984, paper \$9.95) 288 pp. Indexed. LCN: 83-21773. ISBN: 0-310-45191-4.

Lyall, professor of public law at the University of Aberdeen (UK), seeks to help modern readers understand the Roman legal terms found in the NT Epistles. He discusses the slave and freedman, aliens and citizens, adoption, inheritance, the father's household, trust—the faith of Christ, mercantile images, and redemption. Five appendixes conclude the volume. Lyall maintains that Paul knew Roman law and used legal ideas with assurance.

B. MAGGIONI, *La prima lettera di Giovanni*, Bibbia per tutti (Assisi: Cittadella, 1984, paper 8,000 L) 184 pp. Bibliography.

After a five-page introduction to 1 John, Maggioni presents expositions of each pericope: the prologue (1:1-4), God is light (1:5-7), the Christian as still a sinner (1:8-2:2), the knowledge of God (2:3-6), a new and old commandment (2:7-8), light and darkness (2:9-11), etc.

J. MEILI, *The Ministry of Paul in the Community of Corinth as it appears in the first letter to the Corinthians* (Taitung, Taiwan: Catholic Mission, 1982, paper) xiii and 607 pp. Bibliography.

Prepared as a master's thesis under the direction of H. Hendrickx and accepted by the Ateneo de Manila University in 1982, this volume aims to evaluate Paul's self-understanding and exercise of apostolic ministry in the Corinthian community as they appear in 1 Corinthians. After discussing Paul's letters as conversations in context and introducing 1 Corinthians, Meili considers various aspects of Paul's ministry in the Corinthian community: his understanding of his ministry, his mission to preach the gospel of Jesus Christ, and his exercise of his ministry. Three appendixes are included. Meili concludes that Paul as a minister at Corinth can be an excellent model for church ministers today in Taiwan.

A. B. MICKELSEN, *Daniel and Revelation: Riddles or Realities?* (Nashville, TN: Thomas Nelson, 1984, \$14.95) xi and 266 pp. Indexed. LCN: 84-19022. ISBN: 0-8407-5359-4.

Mickelsen, professor of NT interpretation at Bethel Theological Seminary in St. Paul, MN, aims to acquaint nonspecialists with the meaning of the books of Daniel and Revelation as they address six basic questions: (1) Who is the God of the Bible, and what is he like? (2) How has the God of the Bible communicated with his creatures? (3) What is moral evil?

How does it operate? How does God react to it? (4) How is human government related to moral good and moral evil? (5) Who are the people of God, and what are they to do? (6) What will be the outcome of human history?

P. MONIER, *Paul et son Christ Jésus*, Épiphanie (Paris: Cerf, 1983, paper 44 F) 244 pp. ISBN: 2-204-02053-2.

This combination of Monier's *Avec Paul, apôtre et théologien du Christ Jésus* (1946) and *La Vie chrétienne d'après saint Paul, synthèse par les textes* (1955) first traces the development of Paul as apostle and theologian, and then presents a synthesis of Pauline thought regarding the reign of God, Christ the liberator, regeneration, morality, and priesthood according to Hebrews.

L. MORRIS, *The Epistles of Paul to the Thessalonians. An Introduction and Commentary*, Tyndale New Testament Commentaries (Leicester, UK: Inter-Varsity, 1984, paper; Grand Rapids: Eerdmans, \$4.95) 152 pp. LCN: 84-12839. ISBN: 0-85111-882-8 (Inter-Varsity), 0-8028-0034-3 (Eerdmans).

The first edition of Morris's commentary on 1-2 Thessalonians was described in *NTA* 5, p. 114. This updated and thoroughly revised edition uses the New International Version and takes account of recent scholarship. After a 21-page introduction to the two epistles, Morris provides for each an outline of content and a verse-by-verse commentary. He maintains that Paul wrote 2 Thessalonians shortly after 1 Thessalonians, to carry on the work begun in the first letter.

J. A. MOTYER, *The Message of Philippians. Jesus our Joy*, The Bible Speaks Today (Leicester, UK—Downers Grove, IL: Inter-Varsity, 1984, paper \$6.95) 234 pp., map. LCN: 83-22684. ISBN: 0-85110-710-9 (UK), 0-87784-310-4 (USA).

After a thirteen-page introduction entitled "Paul and Philippi," Motyer presents twenty-four expositions of texts in Paul's letter to the Philippians: the Christian defined (1:1-2), leaders alongside (1:1-2), assurance (1:3-7), growing for glory (1:8-11), etc. An appendix considers where Paul wrote the letter. Motyer, vicar of Christ Church in Bournemouth (UK), is OT editor of the series.

C. G. OZANNE, *The Fourth Gentile Kingdom (in Daniel and Revelation)* (Worthing, UK: Henry E. Walter, 1982, paper £1.95) v and 97 pp., 2 figs. ISBN: 0-8547-904-54.

After examining the prophetic background (Isaiah, Jeremiah, Ezekiel) presupposed in the book of Daniel, this volume focuses on the portrayals of the fourth Gentile kingdom in Daniel 2, 7-8, 9, 11. Then it considers the presentation of that kingdom in Revelation (especially chaps. 13 and 17-18). A thirteen-page appendix discusses Darius the Mede. Ozanne gives particular attention to the delays in the fulfillment of the prophecies about the fourth Gentile kingdom.

A. G. PATZIA, *Colossians, Philemon, Ephesians*, Good News Commentary (San Francisco: Harper & Row, 1984, paper \$8.95) xxii and 285 pp., map. Bibliography. Indexed. LCN: 83-48996. ISBN: 0-06-066479-7.

Patzia presents introductions, the Good News Bible texts, verse-by-verse comments, and additional notes for the letters to the Colossians, Philemon, and the Ephesians. He accepts Paul's authorship of Colossians and Philemon, but regards Ephesians as a development of Paul's vision for a universal and unified church consisting of Jewish and Gentile believers.

A. SALAS (ED.), *Cristo eje del cosmos. El himno cristológico: Col 1,15-20*, Biblia y Fe. Revista de teología bíblica, vol. 10, no. 30 (Madrid: Escuela Bíblica, 1984, paper 300 ptas. or \$4) 112 pp. Bibliography. ISSN: 0210-5209.

After G. Cañellas's introduction to the christological hymn in Col 1:15-20, this fascicle presents six essays on various aspects of Christ's power as expressed in the hymn: illuminating

(by A. Manrique), creative (A. Salas), catalytic (F. de la Calle), sanctifying (M. Saenz Galache), vivifying (M. Saenz de Santa María), and restoring (V. Casas). Also included are C. Barcia Goyanes's reflection on cosmocentrism or Christocentrism, and a three-page bibliography on Col 1:15-20.

S. S. SMALLEY, *1, 2, 3 John*, Word Biblical Commentary 51 (Waco, TX: Word Books, 1984, \$19.95) xxxiv and 386 pp. Bibliography. Indexed. LCN: 81-71768. ISBN: 0-8499-0250-9.

Smalley, author of *John: Evangelist and Interpreter* (1978), argues that the three Johannine letters were composed by one person (or possibly two) in the last decade of the 1st century A.D., and reflect the developing history of the community that gave rise to the Fourth Gospel. After a general bibliography and an introduction, he discusses 1 John according to the following outline: preface—the word of life (1:1-4), living in the light (1:5-2:29), living as children of God (3:1-5:13), and conclusion—Christian confidence (5:14-21). Then he treats 2 John under the heading “living in truth and love,” and 3 John under the heading “a plea for help.”

M. THEOBALD, *Die überströmende Gnade. Studien zu einem paulinischen Motivfeld*, Forschung zur Bibel 22 (Würzburg: Echter Verlag, 1982, paper DM 48) 350 pp. Bibliography. Indexed. ISBN: 3-429-00752-6.

The revised version of a doctoral dissertation directed by H. Zimmermann and accepted by the Catholic theological faculty at Bonn in 1980, this volume first discusses hyperbole as a characteristic of Paul's discourse about God's saving action in Jesus Christ. Then it explores the Pauline motif of God's overflowing grace under the following headings: the fullness of grace and the power of sin (Rom 5:12-21), God's richness and the case of Israel (Rom 3:1-8; 9-11), the fullness of glory and the weakness of the apostle (2 Corinthians 3-4), extravagance and self-praise (2 Corinthians 10-13), joy and consolation in abundance, the inexpressible gift of God (2 Cor 9:15) to the Gentiles (2 Corinthians 8-9), becoming richer in love (paraenetic texts), and the law of overabundance. Theobald is also the author of *Im Anfang war das Wort* (1983).

S. VERGÉS, *Dios es amor. El amor de Dios revelado en Cristo según Juan*, Koinonia 19 (Salamanca: Secretariado Trinitario, 1982, paper) 412 pp. Bibliography. Indexed. ISBN: 84-85376-36-6.

The first part of this study of the Johannine expression “God is love” explores its origin with reference to the Greek idea of *erōs*, and the OT understanding of the God of freedom and God as Israel's spouse. The second part focuses on the expression with reference to the relation between knowledge and love, the love of the Father revealed in the Son, the love of Jesus Christ for human beings, God as love (see 1 Jn 4:8, 16), and the new commandment of love.

F. VOUGA, *L'Épître de saint Jacques*, Commentaire du Nouveau Testament, deuxième série 13a (Geneva: Labor et Fides, 1984, paper) 150 pp. Bibliographies. Indexed. ISBN: 2-8309-0009-X.

Vouga, professor of NT on the theological faculty at Montpellier and author of *Le cadre historique et l'intention théologique de Jean* (1977), argues that the letter of James reflects a Jewish-Christian tradition seeking to resist the Paulinism dominant in the postapostolic period. After a twenty-page introduction to James (literary universe; place, date, author; structure; content; etc.), he provides for each pericope a French translation, a bibliography, and a verse-by-verse exposition. The following general outline is adopted: believing existence built up in resistance and endurance of trials (1:2-18), Christian existence as putting the word into practice and as a place of resistance (1:19-3:18), and the vocation of Christians to be witnesses of God's providence in the face of fascination with power (4:1-5:20).

BIBLICAL THEOLOGY

Bible et christologie, Commission Biblique Pontificale (Paris: Cerf, 1984, paper 128 F) 294 pp. ISBN: 2-204-02193-8.

The first part of this volume presents on facing pages the Latin and French texts of the Pontifical Biblical Commission's document on the Bible and Christology. The second part contains nine background papers: P. Grelot on the scriptural study of Christology, A. Moreno Casamitjana on the way from the exodus to Deutero-Isaiah's "new exodus," A. Deissler on the social component in the messianic message of the OT, J. Greehey and M. Vellanickal on the unique and singular character of Jesus as the Son of God, J. Gnilka on S. Ben-Chorin's *Bruder Jesus* (1970), J. Dupont on the point of departure for the christological affirmation in the speeches in Acts, A. Jankowski on knowing Jesus Christ today "in the Holy Spirit," P. Benoit on the physical and cosmic aspect of salvation in the Pauline writings, and I. de la Potterie on Christology and pneumatology in the Fourth Gospel. H. Cazelles has provided a brief preface.

L'eucharistie dans la Bible, Cahiers Evangile 37 (Paris: Cerf—Service Biblique Evangile et Vie, 1981, paper 14 F) 63 pp. Bibliographies. ISSN: 0222-9714.

The seven articles in this fascicle are by L. Monloubou on meals in the OT, A. Marchadour on the development of Passover until Jesus' time, J. Dutheil on Jewish table practices, Marchadour on the institution of the Eucharist (liturgy and historical event), S. Légasse on the Eucharist according to Paul, Marchadour on the Eucharist in the Fourth Gospel, and P. Eyt on 2nd-century evidence about the Eucharist.

M. J. EVANS, *Woman in the Bible* (Downers Grove, IL: InterVarsity, 1983, paper \$5.95) 160 pp. Bibliography. LCN: 84-4641. ISBN: 0-87784-978-1.

Evans's investigation of what the Bible says about women gives particular attention to how the NT church as a whole regarded its female half, how big a part their being female played in the lives of women within the Christian community, and how far any differences between male and female roles and functions were related to theological presuppositions and principles. She treats women in the OT, contemporary cultural and religious influences on the NT, women in the Gospels, and the doctrinal teaching and community practice regarding women in Acts and the NT Epistles. Evans, who lectures in biblical studies at London Bible College, concludes that the NT teaching about women, especially when seen in the light of its contemporary background, was revolutionary. D. Guthrie has provided a one-page foreword.

A. FALATURI ET AL. (EDS.), *Zukunftshoffnung und Heilserwartung in den monotheistischen Religionen*, Veröffentlichungen der Stiftung Oratio Dominica 9 (Freiburg—Basel—Vienna: Herder, 1983, paper DM 38) 189 pp. ISBN: 3-451-19893-2.

The seven papers in this volume were prepared for a conference held in 1982 in Morschach, Switzerland: K. Stock on unity and God's future; S. Talmon on particularity and universalism in biblical future-expectation; H. Seebass on the historical preparation for and eschatological fulfillment of biblical monotheism; H. Frankemölle on faith in Christ's return as the consummation of God's kingdom; A. Falaturi on death, judgment, and resurrection according to the Koran; J. Maier on "messianic time" and "coming world" in Jewish future-expectation; and M. Graetz on Jewish messianism in modern times.

A. GARCÍA MORENO, *Pueblo, Iglesia y Reino de Dios*, Colección Teológica 30 (Pamplona: Ediciones Universidad de Navarra, 1982, paper) 364 pp. Indexed. ISBN: 84-313-0748-X.

García Moreno begins his treatment of the kingdom of God in the Bible with brief discussions of the kingdom's importance, OT presuppositions, the fullness of times, the proclamation of the kingdom, the Virgin Mary and the kingdom, the citizens of the kingdom, and

kingdom and church. Then he presents chapters on Jesus as king and lord according to Paul's early preaching, and on people and kingdom in the NT. The final chapter considers the benefits of the kingdom: salvation, life, union with God, possession of the land, consolation, full satisfaction, mercy, vision of God, and divine filiation.

M. GREEN, *The Empty Cross of Jesus*, The Jesus Library (Downers Grove, IL: InterVarsity, 1984, paper \$6.95) 249 pp. Bibliography. LCN: 84-19312. ISBN: 0-87784-930-7.

After insisting on the close connection between Jesus' cross and his resurrection, Green explores aspects of the mystery of the cross: the most famous death in history, why Jesus thought he had to die, why his disciples thought he had to die, why later centuries thought he had to die, and the cost of forgiveness. Then he focuses on the resurrection: the evidence (empty cross, empty tomb), objections to Jesus' resurrection, the implications of Easter, and the heart of the good news. Finally, he examines the significance of the empty cross for the theologian, the preacher, the counselor, the disciple, and human destiny, respectively. Green, rector of St. Aldate's Church in Oxford (UK), is editor of the series.

A. HAUKEN, *Myten om Jesus, eller Teologene som skapte. Det nye testamente* (Oslo: Land og Kirke—Gyldendal Norsk Forlag, 1983, paper) 221 pp. Bibliography. ISBN: 82-05-14805-8.

After an introduction to Jesus' historical context, Hauken discusses Jesus of Nazareth and myths about the kingdom of God, the transition from sect to church, NT theologians (Paul, Mark, Matthew, Luke, John), myths about Jesus' return, and myths about Jesus. He concludes by exploring the question, Jesus or Christ? Hauken, a Dominican priest in Oslo, is also the author of *Teologene som skapte: Det gamle testamente* (1980).

G. W. F. HEGEL, *Three Essays, 1793–1795. The Tübingen Essay, Berne Fragments, The Life of Jesus*, ed. and trans. P. Fuss and J. Dobbins (Notre Dame, IN: University of Notre Dame Press, 1984, \$18.95) xi and 175 pp. Bibliography. Indexed. LCN: 83-40599. ISBN: 0-268-01854-5.

This volume contains English versions of writings included in H. Nohl (ed.), *Hegels theologische Jugendschriften* (1907) but omitted in T. M. Knox (ed.), *Early Theological Writings* (1948): the Tübingen essay (1793), related fragments from the Bern period (1793-94), and "The Life of Jesus" (1795). The 29-page introduction discusses each of the three works in addition to Hegel's later philosophy of religion. The editors observe that Hegel's Jesus was a universal representative of universal truths.

A. HOUSSIAU ET AL., *Le baptême, entrée dans l'existence chrétienne*, Publications des Facultés Universitaires Saint-Louis 29 (Brussels: Facultés Universitaires Saint-Louis, 1983, paper 480 Bel. fr.) xi and 148 pp. ISBN: 2-8028-0030-2.

J. Gibley's article on aspects of baptism in the NT treats Jewish baptismal practices, John the Baptist and the baptism of Jesus, the practice of baptism in earliest Christianity, Paul's interpretation of baptism, Luke's interpretation in Acts, and infant baptism. Also included are articles by A. Houssiau on the present situation of baptismal practice and on baptism in the living tradition of the church, J. Ries on rites of initiation in light of the history of religions, and P. De Clerck on baptism and Christian existence, and on present pastoral orientations toward baptism.

W. KLASSEN, *Love of Enemies. The Way to Peace*, Overtures to Biblical Theology 15 (Philadelphia: Fortress, 1984, paper \$8.95) xiv and 145 pp. Bibliography. Indexed. LCN: 84-47927. ISBN: 0-8006-1539-5.

After an eleven-page introduction ("a word of peace in a world at war"), this volume presents chapters on peace and victory over the enemy in Greek thought, loving enemies and peace in the Hebrew Bible, Judaism and the quest for peace, Jesus as prince of peace, and Paul and the good news of peace. Klassen, dean of the Inter-Faith Academy of Peace of the

Ecumenical Institute in Jerusalem, concludes that loving the enemy (and its relationship to peace) is a more realistic solution to today's international problems than the buildup of weapons is.

P. LAPIDE, *The Resurrection of Jesus. A Jewish Perspective*, trans. W. C. Linss (Minneapolis, MN: Augsburg, 1983, paper \$8.95) 160 pp. Bibliography. LCN: 83-70514. ISBN: 0-8066-2020-X.

This English version of *Auferstehung: Ein jüdisches Glaubenserlebnis* [NTA 22, p. 227] contains a new 23-page introduction by C. E. Braaten on the resurrection in Jewish-Christian dialogue.

J. B. LIGHTFOOT, *The Christian Ministry*, ed. P. E. Hughes (Wilton, CT: Morehouse-Barlow, 1983, paper) 115 pp. LCN: 83-62042. ISBN: 0-8192-1331-4.

Originally published in 1868 as part of Lightfoot's commentary on Philippians, this investigation of ministry in early Christianity traces the establishment of the three orders (deacons, presbyters, bishops), the development of episcopacy, and the rise of sacerdotalism. The nineteen-page introduction by P. E. Hughes discusses Lightfoot's life (1828-89) and situates his ideas on ministry in the early church in the context of current debate on the topic. Hughes has also modernized the text's punctuation and spelling, transliterated Greek and Hebrew terms, translated some quotations, omitted irrelevant and outdated bibliographic references, and divided some long paragraphs into shorter units.

B. LINDARS, *Jesus Son of Man. A Fresh Examination of the Son of Man Sayings in the Gospels in the Light of Recent Research* (Grand Rapids: Eerdmans, 1984, paper \$9.95) xi and 244 pp. Bibliography. Indexed. LCN: 84-4050. ISBN: 0-8028-0022-X.

The paperback edition of a work described in NTA 28, p. 215. M. Black's review article on it appeared in a recent issue of *ExpTimes* [§ 28-1106r].

G. LOHFINK, *Jesus and Community. The Social Dimension of Christian Faith*, trans. J. P. Galvin (Philadelphia: Fortress, 1984, paper \$9.95; New York—Ramsey, NJ: Paulist) xii and 211 pp. Bibliography. Indexed. LCN: 84-47928. ISBN: 0-8006-1802-5 (Fortress), 0-8091-2661-3 (Paulist).

The English version of *Wie hat Jesus Gemeinde gewollt?* [NTA 27, p. 345]. The English title reflects Lohfink's interest in Jesus' public aims with regard to Israel, and his basic intentions for his community of followers.

W. G. MORRICE, *Joy in the New Testament* (Exeter, UK: Paternoster, 1984, paper £4.95) 173 pp. Indexed. ISBN: 0-85364-340-7.

The revised edition of part of a doctoral dissertation directed by A. M. Hunter and accepted by the University of Aberdeen, this study of joy in the NT first surveys the varieties of joy: exultant joy (*agallian*, *agalliasis*), optimism (*euthymein*, *euthymos*), gladness or good cheer (*euphrainein*, *euphrosynē*), pleasure (*hēdonē*, *hēdys*, *hēdeōs*), etc. The second part discusses the joy of Jesus and examines the NT writings from the perspective of joy: the Gospel of joy and its sequel (Lk-Acts), joy in Mt and Mk, the fullness of joy (Jn), joy in the Lord (Paul's letters), the threshold of joy (Hebrews), joy in suffering (1 Peter), the joy of practical Christianity (James), and the joy of the redeemed (Revelation). Hunter has supplied a brief foreword.

L. MORRIS, *The Atonement. Its Meaning and Significance* (Leicester, UK—Downers Grove, IL: Inter-Varsity, 1983, paper \$6.95) 219 pp., fig. Indexed. LCN: 83-20649. ISBN: 0-85110-711-7 (UK), 0-87784-826-2 (USA).

Morris, author of *The Apostolic Preaching of the Cross* (1965), attempts to explain the new way to God opened up through Jesus' death by closely studying some words that the NT writers used to bring out the meaning of the cross. The eight chapters discuss covenant,

sacrifice, the Day of Atonement, the Passover, redemption, reconciliation, propitiation, and justification.

J. T. PAWLIKOWSKI AND D. SENIOR (EDS.), *Biblical and Theological Reflections on "The Challenge of Peace,"* Theology and Life 10 (Wilmington, DE: Michael Glazier, 1984, paper \$8.95) 295 pp. Bibliographies. LCN: 84-80348. ISBN: 0-89453-433-5.

Eleven essays by faculty members at the Catholic Theological Union in Chicago treat biblical, ethical, pastoral, and ecclesial aspects of the U.S. Catholic bishops' 1983 pastoral letter, "The Challenge of Peace: God's Promise and Our Response." The papers most pertinent to the NT field are by L. J. Hoppe on religion and politics in early Judaism, and D. Senior on love of enemies as Jesus' most scandalous teaching. The other contributors are D. Bergant, C. Stuhlmüller, J. T. Pawlikowski, P. Wadell, T. A. Nairn, J. P. Szura, K. Hughes, A. Fornasari, and J. E. Linnan. The 115-page appendix provides the text of the pastoral letter.

C. PERROT ET AL., *Le retour du Christ*, Publications des Facultés Universitaires Saint-Louis 31 (Brussels: Facultés Universitaires Saint-Louis, 1983, paper) 191 pp. ISBN: 2-8028-0032-9.

The five articles in this volume examine the return of Christ from various perspectives: C. Perrot on the parousia in the NT, A. Abécassis on Jewish messianic expectations, J. Ségué on the sociology of waiting, P.-J. Labarrière on Christ's return and the philosophy of history, and B. Sesboüé on Christ's return and the economy of Christian faith. Also included are a seven-page foreword by the late D. Coppieters de Gibson, and a 24-page transcript of the discussion inspired by the papers.

R. R. REITER ET AL., *The Rapture: Pre-, Mid-, or Post-Tribulational?* Academie Books (Grand Rapids: Zondervan, 1984, paper \$7.95) 268 pp., 4 figs. Indexed. LCN: 83-25918. ISBN: 0-310-44741-0.

After Reiter's history of the development of positions on the rapture of the church (will it occur before, in the middle of, or after the tribulation?) in American evangelicalism, this volume presents essays by three members of the faculty at Trinity Evangelical Divinity School in Deerfield, IL, with each defending his own position: P. D. Feinberg for the pre-tribulational rapture position (with responses by D. J. Moo and G. L. Archer), Archer for the mid-seventieth-week rapture position (with responses by Feinberg and Moo), and Moo for the posttribulational rapture position (with responses by Archer and Feinberg).

L. SABOURIN, *Christology: Basic Texts in Focus* (New York: Alba House, 1984, paper \$9.95) xii and 259 pp. Bibliography. Indexed. LCN: 84-12304. ISBN: 0-8189-0471-2.

Sabourin, author of *The Names and Titles of Jesus* (1967) and *The Bible and Christ* (1980), first surveys the most important christological texts in the NT (Q, Mk, Lk-Acts, Mt, Paul's letters, Hebrews, 1 Peter, the Pastorals, Jn and 1-3 John, Revelation) and discusses special questions (texts reflecting early Palestinian Christology, the preexistence of Christ and his self-understanding, the early christological hymns). Then he considers the development of Christology in early patristic writings, the path to the christological definition at Chalcedon, and new issues in Christology.

K. H. SCHELKLE, *Die Kraft des Wortes. Beiträge zu einer biblischen Theologie* (Stuttgart: Katholisches Bibelwerk, 1983, DM 35) 279 pp., plate. Bibliographies. Indexed. ISBN: 3-460-32081-8.

The fifteen articles in this collection concern the history of Jesus (1968), Jesus as teacher and prophet (1973), the resurrection of Jesus—history and interpretation (1979), the Lord's Supper (1976), Israel and church in the NT (1978), Israel's curse on itself according to Mt 27:23-25 (1967), Paul before Damascus [§ 12-620], the theology of the apostle Paul (1969), Paul's letters (1969), Paul as mystic [§ 23-916], NT eschatology (1976), charism and

office (1980), freedom as gospel [§ 20-280], women in Scripture (1978), and the significance of NT theology (1968). Also included are a photograph of Schelkle, a greeting by P.-G. Müller, and M. Limbeck's eleven-page appreciation of Schelkle's person and achievements.

La speranza, vol. 1: *Studi Filosofico-Pedagogici* (566 pp., 27,000 L); vol. 2: *Studi biblico-teologici e apporti del pensiero francescano* (644 pp., 29,000 L), Pubblicazioni dell'Istituto Pedagogico, Pontificio Ateneo "Antoniano" 23-24 (Brescia: La Scuola Editrice, 1984, paper; Rome: Antoniano). Bibliographies.

The twenty-nine articles in these two volumes appear under three general headings: philosophical-pedagogical studies (eleven), biblical-theological studies (ten), and contributions from Franciscan thought (eight). The three NT papers are by M. Buscemi on the foundation of hope according to Gal 2:20, Z. I. Herman on hope for the present life and for the eschatological future according to Rom 5:1-11, and M. Adinolfi on witnessing to hope according to 1 Pet 3:15-16.

A. J. TAMBASCO, *What Are They Saying About Mary?* (New York—Ramsey, NJ: Paulist, 1984, paper \$3.95) viii and 93 pp. Bibliography. LCN: 84-60731. ISBN: 0-8091-2626-5.

Tambasco, assistant professor of theology at Georgetown University in Washington, DC, suggests that the biblical portrait of Mary as the perfect Christian offers the best theological approach to Mary today. After considering the influence of Vatican II on Marian theology, he treats the biblical data about Mary as historical figure and as symbol, Mary in current theology, Mary in ecumenical perspective, Marian devotion, and future directions.

P. TOON, *The Ascension of Our Lord* (Nashville, TN: Thomas Nelson, 1984, paper \$5.95) xiv and 153 pp. Bibliography. LCN: 84-14845. ISBN: 0-8407-5907-X.

Toon, author of *Justification and Sanctification* (1983), summarizes the biblical evidence for Christ's ascension, sketches its interpretation in the church's life over the centuries, and presents the doctrine as a viable teaching for the church today. He first discusses the NT foundations for the doctrine of the ascension [see § 28-80] and its OT prefigurations. Then he uses three biblical models to reflect on the exalted Jesus: king, priest, and prophet. Also included are a conclusion ("lift up your hearts") and six appendixes.

J. TOURNIAC, *Vie posthume et résurrection dans le judéo-christianisme*, Collection "Mystiques et Religions" (Paris: Dervy-Livres, 1983, paper 102 F) 239 pp., 2 figs. ISBN: 2-85076-169-9.

Tourniac first presents five chapters on the metaphysical and anthropological concepts pertinent to the idea of the afterlife, with particular reference to the writings of R. Guénon. Then he treats the constitution of the human person according to Judaism, the afterlife in the NT, the Christian hope (from immortality to eternity), the symbol of the phoenix, the afterlife and the initiate's awakening, the test of fire, and resurrection and virginal maternity. The appendix quotes eighty-three biblical passages judged to be important for the Jewish-Christian itinerary.

J. VAN BRUGGEN, *Ambten in de apostolische kerk. Een exegetisch mozaïek* (Kampen: Kok, 1984, paper 29.90 gld.) 191 pp. Indexed. ISBN: 90-242-2519-1.

Van Bruggen, author of *Het lezen van de bijbel* (1981), describes the NT data on church offices as an exegetical mosaic. His investigation of offices in the apostolic church contains chapters on the apostles and the Twelve, the task of the Seven (see Acts 6:1-7), elders in Jerusalem, elders in other places, deaconesses after the pattern of deacons, widows held in honor, and gifts in the community.

L. VOLKEN, *Jesus der Jude und das Jüdische im Christentum* (Düsseldorf: Patmos, 1983, paper DM 19.80) 263 pp. ISBN: 3-491-77282-6.

Volken, professor of systematic theology at the Dormition Abbey in Jerusalem, first

considers the Jewish matrix of Christianity, its separation from Judaism, the tendency toward a Christianity free of Jewish elements, and the "Toledot Jeshu" tradition as the Jewish reaction. Then he discusses David as the starting point of the messianic tradition, the origin of messianism, the understanding of the messiah in early Judaism, Jesus the Jew, Jesus and the Torah, Jesus the Messiah, Jesus the Messiah and the kingdom of God, Christianity and the Christ of Chalcedon, and Christians as the people of God. He concludes with reflections on the olive tree and the grafted branches, the common heritage of Judaism and Christianity, and Jesus as the bridge between Jews and Christians.

THE WORLD OF THE NEW TESTAMENT

R. H. ARTHUR, *The Wisdom Goddess. Feminine Motifs in Eight Nag Hammadi Documents. With Critical Translations of "On the Origin of the World" and "The Thunder,"* by Richard L. Arthur (Lanham, MD: University Press of America, 1984, cloth \$23.75, paper \$13.50) xiv and 238 pp., photograph. Indexed. ISBN: 0-8191-4171-2 (cloth), 0-8191-4172-0 (paper).

Based on a doctoral dissertation accepted in 1979 by the Graduate Theological Union in Berkeley, CA, this study argues that within the Nag Hammadi corpus there was a relative decline in the prestige of personified Sophia from the earlier non-Christian documents to the later Christianized and Christian documents. After an introduction to the classification of the Nag Hammadi tractates and to the methodology and rationale of the study, the author compares the feminine motifs in *Apocalypse of Adam*, and *Exegesis on the Soul*, *Eugnostos the Blessed* and *Sophia of Jesus Christ*, *On the Origin of the World* and *Hypostasis of the Archons*, and *Thunder and Gospel of Truth*. In the appendixes, R. L. Arthur provides new translations of *On the Origin of the World* and *Thunder*.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: Principat. Einundzwanzigster Band (2. Halbband): Religion (Hellenistisches Judentum in römischer Zeit: Philon und Josephus [Forts.]), ed. W. Haase (Berlin—New York: de Gruyter, 1984, DM 320) ix and pp. 761-1342, 8 plates, fig. Bibliographies. ISBN: 3-11-009522-X.

The first half-volume in this part of the project was described in NTA 28, p. 327. The second half-volume presents articles by L. H. Feldman on scholarship on Josephus, H. R. Moehring on Josephus as Jewish prophet and Roman historian, O. Michel on saving Israel and the role of Rome according to the speeches in Josephus' *Jewish War*, F. Trisoglio on divine intervention in human events in classical Greek historiography up to Josephus and Eusebius, and H. Schreckenberg on Josephus and the transmission of his *Jewish War* in Christian circles. Also included are three supplementary articles to Band II.19 [see NTA 26, pp. 338-339]: A. Yarbro Collins on numerical symbolism in Jewish and early Christian apocalyptic literature, A. M. Rabello on the observance of Jewish festivals in the Roman empire, and J. Gutmann on early-synagogue and Jewish catacomb art and its relation to Christian art.

C. AVILA, *Ownership: Early Christian Teaching* (Maryknoll, NY: Orbis Books, 1983, paper \$9.95; London: Sheed and Ward, £5) xxi and 214 pp. Indexed. LCN: 83-8330. ISBN: 0-88344-384-8 (Orbis), 0-7220-6316-4 (Sheed and Ward).

After chapters on the concept of ownership and on Roman legal theory and practice of ownership, Avila surveys patristic perspectives on ownership: Clement of Alexandria (the koinonic goal), Basil (robbery by any other name . . .), Ambrose (born naked), John Chrysostom (you are possessed by possessions), and Augustine (what you have is not your own). Also included are a chapter on the patristic response (attack on the Roman ideology of ownership and an alternative program), a conclusion, and a 36-page appendix containing the pertinent Greek and Latin texts.

S. BACCHIOCCHI, *Du Sabbat au Dimanche. Une recherche historique sur les origines du Dimanche chrétien*, trans. D. Sébire, Bible et Vie Chrétienne (Paris: Dessain et Tolra, 1984, paper 100 F) 304 pp. Bibliography. ISBN: 2-249-61016-9.

The English original of this study, *From Sabbath to Sunday* (1977), was described in NTA 22, p. 231. For the French version, the author's main text has been translated in its entirety, and the notes and bibliography have been adapted to a French-speaking audience.

B. BAGATTI AND E. TESTA, *Corpus Scriptorum de Ecclesia Matre. IV: Gerusalemme. La redenzione secondo la tradizione biblica dei Padri*, Studium Biblicum Franciscanum, Collectio Maior 26 (Jerusalem: Franciscan Printing Press, 1982, paper) 214 pp. Indexed. ISSN: 0081-8917.

Part of an eight-volume project, this fascicle gathers 357 biblical and extrabiblical texts pertaining to Jerusalem as the place of redemption. The first part presents biblical passages (Lk 13:31-33; Mt 21:12-13 parr.; Mt 21:23 parr.; Mt 23:37; etc.). The second part features patristic and rabbinic texts under six headings: the challenge of the wonder-worker (see Jn 5), Jesus' eschatological preaching, the destruction of the Jerusalem Temple, the places of Christ's passion, the glorification and profanation of the region of Golgotha, and Holy Zion as mother of all the churches. The texts appear in parallel columns according to their ancient versions (Greek, Latin, Hebrew, Aramaic, Syriac, Arabic) and Italian translations.

D. BAHAT, *Carta's Historical Atlas of Jerusalem. An Illustrated Survey* (Jerusalem: Carta, 1983, \$19.95) 96 pp.; 97 photographs, figs., and maps. Indexed. ISBN: 965-220-020-4.

Bahat, the official Jerusalem district archaeologist, provides twelve full-page maps, along with explanations, plans, and photographs, to illustrate Jerusalem's history: early history (until 586 B.C.), the Second Temple period (538 B.C. - A.D. 70), Jerusalem at the time of Jesus, the Roman period (A.D. 70-330), the Byzantine period (330-638), the first Muslim period (638-1099), the Crusader period (1099-1187), the Ayyubid and Mameluke periods (1187-1517), the Turkish period (1517-1917), the British mandate (1917-48), Jerusalem divided (1948-67), and Jerusalem reunited (since 1967).

W. BARNSTONE (ED.), *The Other Bible* (San Francisco: Harper & Row, 1984, paper \$14.95) xxv and 742 pp. Bibliography. LCN: 83-48416. ISBN: 0-06-250030-9.

Most of the works included in this anthology of extrabiblical writings were composed between the 3rd century B.C. and the 4th/5th century A.D. They include OT Pseudepigrapha, Dead Sea scrolls, Kabbalistic works, NT Apocrypha, and gnostic writings. The selections appear under ten headings: creation myths, histories and narratives, wisdom literature and poetry, Gospels, infancy Gospels, Acts, apocalypses, diverse gnostic texts, Manichaean and Mandaean gnostic texts, and mystical documents. An appendix on Plotinus and a glossary of terms complete the volume. Barnstone teaches comparative literature at Indiana University.

E. M. BLAIKLOCK, *The Archaeology of the New Testament* (rev. ed.; Nashville, TN: Thomas Nelson, 1984, paper \$6.95) v and 186 pp., 47 photographs, fig. Indexed. LCN: 84-20682. ISBN: 0-8407-5889-8.

The revised and updated version of a work described in NTA 16, p. 252, this volume gives particular attention to the papyri (with reference to the Roman census, the words of Jesus, and the parables), and considers the importance of archaeological evidence for the better understanding of NT history (Christ's death, the empty tomb, the birth of the church, the persecutions, the Dead Sea scrolls, Jewish history until the end of the Bar Kokhba revolt, the early church) and NT writings (the Fourth Gospel, the Epistles, Revelation).

R. BULTMANN, *Die Exegese des Theodor von Mopsuestia*, ed. H. Feld and K. H. Schelkle (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1984, paper DM 44) 138 pp. Bibliography. ISBN: 3-17-008588-3.

This first printed edition of Bultmann's *Habilitationsschrift*, accepted by the theological

faculty at Marburg in 1912, incorporates at the foot of the pages Bultmann's additions and A. Jülicher's comments. The first part considers the external design of Theodore's biblical commentaries (introductions, clarification of the text, fixed forms, style and tone), and the second part treats the characteristics of his exegesis (clarification of the language and forms of the biblical writings, grasp of the coherence of the writings, understanding of their inner life, comprehension of their historical situations). K. H. Schelkle has provided a two-page foreword.

G. CAMBIANO, *La filosofia in Grecia e a Roma*, Il mondo degli antichi 10, Universale Laterza 626 (Bari: Laterza, 1983, paper 10,000 L) vii and 179 pp. Bibliography.

Rather than giving a systematic exposition of the doctrines enunciated by ancient philosophers, Cambiano explains the significance of philosophers in the Greco-Roman world under three headings: the metamorphoses of the philosopher, the philosophers in the city and in the empire, and the philosophers and the use of the past. The author also supplies a chronological chart (from 624 B.C. to A.D. 531/532) and a 22-page bibliographic essay. He teaches at the University of Turin.

R. CAMERON, *Sayings Traditions in the "Apocryphon of James,"* Harvard Theological Studies 34 (Philadelphia: Fortress, 1984, paper \$12.95) xxi and 145 pp. Bibliographies. Indexed. LCN: 84-45189. ISBN: 0-8006-7015-9.

The slightly revised version of a doctoral dissertation directed by H. Koester, G. W. MacRae, and A. Henrichs, and accepted by Harvard University in 1983, this study analyzes *Apocryphon of James* form-critically in order to clarify the ways in which sayings of Jesus were used and transformed in early Christian communities. It argues that discrete sayings of Jesus were used to construct Jesus' discourse (see 12:20-31; 8:10-27; 7:22-35; 9:24-10:6; 12:31-13:1) and his dialogue with James and Peter (see 2:21-35; 4:22-37; 5:31-6:11). The third chapter appeals to the use of the technical term "remembering" in 2:7-16 with reference to Jesus' sayings, as a means of dating the original Greek version of *Apocryphon of James* to sometime in the early 2nd century A.D. Cameron, editor of *The Other Gospels* (1982), concludes that *Apocryphon of James* was based on independent sayings-collections contemporary with other early collections of Jesus' sayings, and so should be considered seriously in approaching the "Gospels problem."

C. COCHINI, *Origines apostoliques du célibat sacerdotal*, Collection "Le Sycomore," Série "Horizon" 7 (Paris: Editions Lethielleux, 1981, paper; Namur: Culture et Vérité) 479 pp. Bibliography. ISBN: 2-249-61121-X.

The revision of a doctoral dissertation directed by J. Daniélou and accepted by the Institut Catholique de Paris in 1969, this investigation of the obligation to celibacy and continence for clerics (even married clerics) in the first seven centuries A.D. argues that the statement made by the Council of Carthage in A.D. 390 (*ut quod apostoli docuerunt, et ipsa servavit antiquitas, nos quoque custodiamus*) is essentially accurate. The first part of the study discusses historical and methodological issues, and considers the question of the apostles' marriages as well as examples of clerics as married men and as fathers in the first seven centuries A.D. The second part reviews the dossier of patristic texts about clerical celibacy and continence from the origin of Christianity to A.D. 390, and from A.D. 390 to the end of the 7th century. A. M. Stickler has contributed a five-page preface.

S. G. COLE, *Theoi Megaloi: The Cult of the Great Gods at Samothrace*, Études préliminaires aux religions orientales dans l'Empire romain 96 (Leiden: Brill, 1984, soft cover 76 gld.) xix and 193 pp., 6 plates, fig., 3 maps. Bibliography. Indexed. ISBN: 90-04-06885-6.

Prepared as a doctoral dissertation under the direction of A. T. Kraabel and accepted by the University of Minnesota in 1975, this investigation of the cult of the Great Gods (*theoi megaloi*) on the island of Samothrace treats the history of the Samothracian sanctuary, the mysteries celebrated there, Greek initiates and *theoroi* at Samothrace, the Samothracian gods

and their worshipers at other sites, and Romans at Samothrace. Three appendixes conclude the volume.

J. J. COLLINS, *The Apocalyptic Imagination. An Introduction to the Jewish Matrix of Christianity* (New York: Crossroad, 1984, \$24.50) viii and 280 pp. Bibliography. Indexed. LCN: 84-17581. ISBN: 0-8245-0623-5.

After an introduction to the apocalyptic genre, this survey of Jewish apocalyptic writings contains chapters on the early Enoch literature, Daniel, related genres (oracles and testaments), the Qumran documents, the Similitudes of Enoch, post-A.D. 70 works (4 *Ezra*, 2 *Baruch*, *Apocalypse of Abraham*), and apocalyptic literature from the Diaspora in the Roman period. The epilogue discusses the legacy of Jewish apocalypticism. Collins is also the author of *The Apocalyptic Vision of the Book of Daniel* (1977) and *Between Athens and Jerusalem* (1983).

L. DíEZ MERINO, *Targum de Salmos. Edición Príncipe del Ms. Villa-Amil n. 5 de Alfonso de Zamora*, Bibliotheca Hispana Biblica 6, Biblia Poliglota Complutense, Tradición sefardí de la Biblia Aramea IV, 1 (Madrid: Consejo Superior de Investigaciones Científicas—Instituto “Francisco Suárez,” 1982, paper) vii and 476 pp. Bibliography. ISBN: 84-00-05112-2.

The main part of this volume (pp. 79-325) presents A. de Zamora's Aramaic text and Latin translation of *Targum of the Psalms* according to MS Villa-Amil no. 5. Also included are Díez Merino's introductions to the Complutensian project and the Aramaic version of the Psalms (text, characteristics, methods of translation, etc.), bibliography, discussions of the major haggadic themes (love for the Law, the son of man, the angels, the messiah, etc.) with a synopsis of the pertinent texts in Aramaic, and synopses of some psalms in Aramaic and in their various Latin versions.

P. FIGUERAS, *Decorated Jewish Ossuaries*, Documenta et Monumenta Orientis Antiqui 20 (Leiden: Brill, 1983, 76 gld.) xviii and 122 pp., 36 plates. Bibliography. Indexed. ISBN: 90-04-06579-2.

The revision of part of a doctoral dissertation directed by M. Avi-Yonah and submitted to Hebrew University in 1974, this volume gives particular attention to the interpretation of the decorative elements on ossuaries, and to their significance for Jewish and early Christian beliefs about the afterlife and related matters. It contains chapters on the use and significance of Jewish ossuaries, general features of ossuary art, elements of the decoration, interpretation of the decoration (problems, methods, solutions), and ossuary decoration and the use of symbols in eschatological literature.

P. FORNARO, *La voce fuori scena. Saggio sull'Exagogê di Ezechiele con testo greco, note e traduzione* (Turin: Giappichelli, 1982, paper 14,500 L) iv and 197 pp. Bibliography.

The 105-page introduction to Ezekiel the Tragedian's *Exagōgē* considers what can be known about its author, its relationship to other works, its content, dramatic character, etc. Then the volume presents on facing pages the Greek text of *Exagōgē* and a new Italian translation, along with textual notes and a 24-page commentary, appendixes on Eusebius' *Praeparatio evangelica* 9.29.12 and on the anonymous fragment, and a 28-page bibliography.

H. T. FRANK (ED.), *Atlas of the Bible Lands* (new ed.; Maplewood, NJ: Hammond, 1984, paper \$3.95) 48 pp. Indexed. LCN: 83-675795. ISBN: 0-8437-7056-2 (cloth), 0-8437-7055-4 (paper).

Frank, author of *Discovering the Biblical World* (1975), begins this atlas of biblical lands with maps of Palestine illustrating its physical features, routes, weather, and economy. Then he provides maps and other illustrative materials ranging chronologically from Canaanite Palestine down to the spread of early Christianity throughout the Mediterranean world. Also included are a map of archaeological sites in Israel and Jordan, a map of biblical lands in

modern times, a three-page time chart of biblical history, and a gazetteer-index. Before his death in 1980, Frank was professor of religion at Oberlin College in Ohio.

Frankfurter Judaistische Beiträge, Hefte 8-10 (Frankfurt/M.: Gesellschaft zur Förderung judaistischer Studien, 1980-82, paper) iv and 114 pp.; vi and 169 pp.; iv and 169 pp. Bibliography (Heft 9). ISSN: 0342-0078.

Fascicle 8 (1980) contains articles by A. Goldberg on the hermeneutical presupposition and structure of the *pēṭîḥâ* in rabbinic homilies, Goldberg on divine speech and revelation in Rabbi Aqiba's biblical interpretation, F. Böhl on the Jewish "communion of saints," and K. E. Grözinger on the so-called divine attributes of "righteousness" and "mercy" in rabbinic literature. Fascicle 9 (1981) presents studies by Goldberg on Scripture-interpreting parables in the Midrashim, Grözinger on the forms and traditions of Hasidic stories, B. Kern on the paraphrases of the *pēṭîḥâ* in rabbinic homilies, and H. P. Rüger on the inscription on the oldest Jewish tombstone in Frankfurt. The essays in fascicle 10 (1982) are by Goldberg on the functional form of midrash, Böhl on heresy and the defamation of God, M. Schlüter on the story of Rabbi Nehunya ben Haqana's return from the Merkabah vision, and Kern on "Jewish-German" private letters from the 17th century.

M. GOODMAN, *State and Society in Roman Galilee, A.D. 132-212*, Oxford Centre for Postgraduate Hebrew Studies (Totowa, NJ: Rowman & Allanheld, 1983, \$36.95) x and 305 pp. Bibliography. Indexed. LCN: 82-24281. ISBN: 0-86598-089-6.

The slightly revised version of a doctoral dissertation supervised by F. G. B. Millar and G. Vermes and accepted by the University of Oxford in 1980, this study argues that the development of the independent and unique Jewish culture of late Roman Palestine was encouraged by Roman methods of administration, and that the rabbis can be best understood with a full appreciation of the world around them. After introductory chapters (sources and method, geography—topography and resources), Goodman discusses settlement and population in Galilee, Jews and Gentiles in Galilee, Galilean village trade, Galilean village culture, rabbinic authority in Galilee, local administration in Galilee, Roman administration, conflicts of jurisdiction, and the 2nd century and after.

P. HENRY (ED.), *Schools of Thought in the Christian Tradition* (Philadelphia: Fortress, 1984, \$19.95) xiv and 193 pp. Bibliographies. LCN: 84-47924. ISBN: 0-8006-0730-9.

Prepared in honor of J. Pelikan on his 60th birthday, this volume contains articles by A. C. Outler on the idea of development in the history of Christian doctrine, R. L. Wilken on Alexandria as a school for training in virtue, W. S. Babcock on Christian culture and Christian tradition in Roman North Africa, F. Cardman on 4th-century Jerusalem—religious geography and Christian tradition, J. Meyendorff on Byzantium as the center of theological thought in the Christian East, P. Henry on the formulators of icon doctrine, E. A. Matter on exegesis and Christian education according to the Carolingian model, M. L. Colish on teaching and learning theology in medieval Paris, M. B. Endy on theology and learning in early America, and J. M. Stroup on the idea of theological education at the University of Berlin from F. D. E. Schleiermacher to A. von Harnack. Also included are an introduction by the editor and a selected bibliography of Pelikan's publications.

E. HERRMANN WITH N. BROCKMEYER (REV.), *Bibliographie zur antiken Sklaverei. I. Teil: Text; II. Teil: Abkürzungsverzeichnis und Register*, ed. J. Vogt and H. Bellen (Bochum: Studienverlag Dr. N. Brockmeyer, 1983, paper DM 49.80) xiii and 391 pp. Indexed. ISBN: 3-88339-363-0.

This updated and greatly expanded version of J. Vogt and H. Bellen's *Bibliographie zur antiken Sklaverei* (1971) gives publication data for 5,162 books and articles under ten headings: ancient slavery as a research problem, ancient sources on slavery, the history of ancient slavery, slave uprisings and brigandage, slavery in the framework of ancient society, slavery as a social phenomenon, slavery in the ancient economy, legal questions regarding

ancient slavery, emancipation and the emancipated, and ancient slavery in theory. The list of abbreviations and six indexes appear in a separate booklet (pp. 319-391).

R. J. HOFFMANN, *Jesus Outside the Gospels* (Buffalo, NY: Prometheus Books, 1984, \$15.95) 132 pp. LCN: 84-42862. ISBN: 0-87975-263-7.

After characterizing the NT Gospels as reflections of a tale fashioned after a specific doctrine about Jesus had begun to supersede and displace historical details, Hoffmann considers the various reasons for the delay between Jesus' death and the writing of the Gospels. Then he gathers evidence about Jesus from outside the Gospels under the following headings: Jewish sources, Greek and Latin sources, literary forgeries, sayings attributed to Jesus, gnostic literature, and Q. He also traces the growth of the Jesus myth with reference to *Gospel of Peter*, *Protevangelium of James*, and *Infancy Gospel of Thomas*. Hoffmann is assistant professor of NT and early Christian studies at the University of Michigan.

H. HOMMEL, *Sebasmata. Studien zur antiken Religionsgeschichte und zum frühen Christentum, Band I*, Wissenschaftliche Untersuchungen zum Neuen Testament 31 (Tübingen: Mohr-Siebeck, 1983, DM 198) x and 382 pp., 10 plates (18 illustrations), 11 figs. Bibliographies. ISBN: 3-16-144722-0.

This volume presents sixteen articles on various aspects of religion in antiquity: the heavenly father (1943), the omnipresent heavenly god (1926), the history-of-religions problem of Psalm 139 (1929), the *sator* formula and its origin (1952), the *pantokratōr* (1954), the high gods of the Germans according to Tacitus (1941), the god Achilles (1979), the Apollo oracle at Didyma (1963), the verse oracle of Gryneian Apollo (1958), Vesta and early Roman religion (1972), Cicero's prayer-hymn on philosophy (1968), Vergil's "messianic" poem (1950), *Cetera mitte* (1951), the "unknown soldier" in Propertius 1.21 (1926), ancient confessional formulas, and *mythos* and *logos* (1955). A second volume will contain thirteen articles on antiquity and Christianity, and six articles on late antiquity.

L. J. HOPPE, *What Are They Saying About Biblical Archaeology?* (New York—Ramsey, NJ: Paulist, 1984, paper \$4.95) iii and 107 pp., 9 figs., 2 maps. Bibliography. LCN: 83-63110. ISBN: 0-8091-2613-3.

After chapters on the use and abuse of archaeology and on the course of an excavation from start to finish, this book describes four excavation projects that are still in progress or have just been completed: Ebla—controversy and promise, Jerusalem—David's city, Capernaum—the city of Jesus, and Nabratein and its ark [see § 29-330]. The final chapter considers the future of biblical archaeology. Hoppe is assistant professor of OT at the Catholic Theological Union in Chicago.

G. H. R. HORSLEY, *New Documents Illustrating Early Christianity, 3. A Review of the Greek Inscriptions and Papyri Published in 1978* (North Ryde, NSW: Ancient History Documentary Research Centre, Macquarie University, 1983, cloth \$40/\$32, paper \$24/\$19) iv and 182 pp. Bibliography. Indexed. ISBN: 0-85837-546-X (cloth), 0-85837-545-1 (paper).

The first two volumes in this project were described in *NTA* 27, pp. 114-115; 28, p. 104. Here 113 Greek inscriptions, papyri, and other documents published during 1978 are presented under six headings: NT context (twenty-one items), minor philological notes (sixty), biblical and related citations (twelve), Judaica (three), ecclesiastica (eleven), and varia (six). The editor intends to maintain the five-year lag between the year from which publications are culled and the appearance of the corresponding volume.

Y. JANSSENS, *Les Leçons de Silvanos (NH VII, 4). Texte établi et présenté*, Bibliothèque Copte de Nag Hammadi, Section "Textes" 13 (Quebec: Les Presses de l'Université Laval, 1983, paper \$20) xiii and 173 pp. Bibliography. Indexed. ISBN: 2-7637-7026-6.

Janssens's 23-page introduction to *Teachings of Silvanus* treats the work's content, title, doctrine, moral teaching, and parallels. Then she provides on facing pages the Coptic text

and a new French translation, along with a 47-page commentary and three indexes (Greek words, proper names, Coptic words). Janssens describes *Teachings of Silvanus* as a fine example of Hellenistic-Jewish Christianity in Egypt toward the end of the 2nd century A.D.

A. KASHER (ED.), *The Great Jewish Revolt. Factors and circumstances leading to its outbreak* [in Modern Hebrew], Issues in Jewish History (Jerusalem: Zalman Shazar Center, Historical Society of Israel, 1983, \$20) 438 pp. Bibliography. Illustrated. ISSN: 0333-5062.

After Kasher's 84-page introduction to the Jewish revolt against the Romans in A.D. 66-70, this volume presents (in Modern Hebrew) eighteen previously published essays on various aspects of the outbreak of the conflict: M. Stern on the situation of the Judean province and its governors in the days of the Julio-Claudian empire, P. Brunt on charges of provincial maladministration, S. Z. Zeitlin on the decree about the eighteen matters (see *m. Šabb.* 1:4), S. Applebaum on the farmers' struggle in the countryside and the great revolt, U. Rappaport on relations between Jews and non-Jews in the land of Israel and the great revolt against the Romans, L. I. Levine on the Jewish-Greek conflict in 1st-century Caesarea Maritima [see § 20-317], Kasher on the *isopoliteia* question in Caesarea Maritima [see § 22-630], G. Alon on the term *pryrtyn* and the history of the high priesthood in the late Second Temple period, E. M. Smallwood on high priests and politics in Roman Palestine [see § 7-333], Stern on Herod's politics and the Jewish community at the end of the Second Temple period, Alon on the attitude of the Pharisees toward Roman rule and the Herodian dynasty, Stern on the leaders in the groups of freedom-fighters at the end of the Second Temple period, H. P. Kingdon on the origins of the Zealots [see § 17-1172], M. Smith on the origins of and relations between the Zealots and the Sicarii [see § 15-1037], M. Hengel on Zealots and Sicarii, Levine on the Zealots at the end of the Second Temple period as a historiographic problem, J. Klausner on the great revolt and the second destruction, and Rappaport on the causes of the great revolt against Rome.

A. F. J. KLIJN (ED.), *Der lateinische Text der Apokalypse des Esra*, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 131 (Berlin: Akademie-Verlag, 1983, paper M 48) 108 pp.

After a fourteen-page introduction to *4 Ezra* (textual tradition, use and relationships, literary unity, origin), Klijn provides the Latin text of *4 Ezra* 3-14, with an extensive textual apparatus below. Also included are an eight-page appendix on Greek and Latin quotations from *4 Ezra*, and G. Mussies' eight-page grammatical index.

M. A. KNIBB, *Het boek Henoch. Het eerste of het Ethiopische boek van Henoch. Herziene uitgave in het licht van de Aramese Dode Zee fragmenten*, trans. H. G. Nijk (Deventer: Ankh-Hermes, 1983, 39.50 gld.) 156 pp., 2 figs. Bibliography. ISBN: 90-202-3306-8.

A. S. van der Woude's seven-page introduction to *1 Enoch* is followed by a Dutch version of the English translation of *1 Enoch* in volume 2 of Knibb's *Ethiopic Book of Enoch* [NTA 23, p. 368] according to the following outline: introduction (chaps. 1-5), Book of Watchers (6-36), Book of Parables (37-71), Astronomical Book (72-82), Book of Dream Visions (83-90), Epistle of Enoch with Apocalypse of Weeks (91-105), Birth of Enoch (106-107), and postscript (108). Brief notes conclude the individual sections.

H. KREISSIG, *Geschichte des Hellenismus* (2nd, rev. ed.; Berlin: Akademie-Verlag, 1984, M 11.80) 257 pp., 32 plates, 22 figs., 5 maps. Bibliography. Indexed.

After discussing the term "Hellenism" and the antecedents of the Hellenistic age, Kreissig describes the origin of the so-called Hellenistic world with reference to the Macedonian conquests under Alexander the Great (336-323 B.C.) and the origin of the states ruled by the Diadochi (323-280 B.C.). Then he sketches the history of the Hellenistic era in the Greek-Aegean region (280-146 B.C.) and in the Near East (Seleucids, Attalids, minor states, Ptolemies). He concludes by situating the Hellenistic era in the context of world-historical

development. The appendixes provide a chronological table and a list of various Hellenistic rulers.

R. KUNTZMANN AND J. SCHLOSSER (EDS.), *Études sur le judaïsme hellénistique. Congrès de Strasbourg (1983)*, Lectio Divina 119 (Paris: Cerf, 1984, paper 169 F) 354 pp., fig. Indexed. ISBN: 2-204-02180-6.

The thirteen papers prepared for the 1983 meeting of the Association catholique française pour l'étude de la Bible are by G. Vermes (with M. Goodman) on intertestamental Jewish literature in the light of a century of research and discovery, F. Blanchetière on the Jew and the "other" in the Asian Diaspora, J. Schwartz on the community at Edfu in Egypt until the end of Trajan's reign, A. Paul on Jewish Pseudepigrapha in Greek, J.-E. Ménard on Alexandrian Judaism and gnosticism, C. Perrot on reading the Bible in the Hellenistic Diaspora, J. de Waard on the Septuagint as a translation, R. Le Déaut on the Septuagint as a targum, P.-M. Bogaert on the historicizing rereading and recasting of the book of Daniel attested by the earliest Greek version (papyrus 967), M. Gilbert on the figure of Solomon in Wisdom 7-9, R. Arnaldez on the Septuagint's influence on Philo's commentaries, J. Cazeaux on Philo's use of allegory and his obsession with the whole, and S. Légasse on Hellenistic morality and primitive Christian morality. Also included are a preface by the editors and E. Jacob's introduction to the congress.

A. LACOCQUE, *Daniel et son temps. Recherches sur le Mouvement Apocalyptique Juif au II^e siècle avant Jésus-Christ*, Le Monde de la Bible (Geneva: Labor et Fides, 1983, paper) 234 pp. Indexed. ISBN: 2-8309-0004-9.

Lacocque, professor of OT at Chicago Theological Seminary, and author of *Le Livre de Daniel* (1976) and *But As For Me* (1979), examines the book of Daniel in its 2nd-century B.C. setting in six chapters: historical introduction, Daniel as a literary work, the apocalyptic characteristics of Daniel, the founding milieu of the apocalypses, symbolic language—the dream and the vision, and the great theological lessons of Daniel.

J. LAPORTE, *The Role of Women in Early Christianity*, Studies in Women and Religion 7 (New York—Toronto: Edwin Mellen Press, 1982, \$29.95) viii and 189 pp. Indexed. LCN: 82-8281. ISBN: 0-88946-549-5.

LaPorte, professor of theology at the University of Notre Dame and author of *Eucharistia in Philo* (1983), aims to explain the role and place of women in early Christianity as these emerge from the writings of the Church Fathers. The five major topics studied in the book are martyrdom, marriage, contemplative life, ministry, and symbolism. In order to facilitate contact with the patristic sources regarding women, LaPorte has provided English versions of full texts, abbreviated texts, and summaries.

F. MANNS, *Pour lire la Mishna*, Studium Biblicum Franciscanum, Analecta 21 (Jerusalem: Franciscan Printing Press, 1984, paper) 245 pp., fig. Bibliography. Indexed.

Manns, author of *Le symbole eau-Esprit dans le judaïsme ancien* (1983), aims to introduce students of the NT to the reading of the Mishnah. After describing the complex world of the Mishnah (events and persons), he explains the modes of thought proper to the Mishnah and talmudic literature (halakah and haggadah), and outlines the problems involved in the critical study of the Mishnah and its redaction. He also provides a new French translation of *m. 'Abot*, with notes below. Three appendixes conclude the volume.

J. E. MÉNARD, *Le Traité sur la Résurrection (NH I,4). Texte établi et présenté*, Bibliothèque Copte de Nag Hammadi, Section "Textes" 12 (Quebec: Les Presses de l'Université Laval, 1983, paper \$15) xii and 97 pp. Bibliography. Indexed. ISBN: 2-7637-7008-8.

Ménard's 39-page introduction to *Treatise on Resurrection* discusses script and language, literary genre, doctrinal and historical context, relation to the NT, doctrine (resurrection, cosmogony, anthropogony, soteriology, eschatology), and structure. Then he provides on

facing pages the Coptic text and a new French translation, a 24-page commentary, and various indexes (Greek words, proper names, Coptic words). Ménard presented some of his views on *Treatise on Resurrection* in a recent article in *BiblOr* [§ 26-774].

M. W. MEYER (TRANS. AND ED.), *The Secret Teachings of Jesus. Four Gnostic Gospels translated, with an introduction and notes* (New York: Random House, 1984, \$15.95) xxii and 131 pp. Bibliography. LCN: 84-42528. ISBN: 0-394-52959-6.

After an eight-page introduction, Meyer provides new English translations of four Coptic texts from the Nag Hammadi library: *Secret Book (Apocryphon) of James*, *Gospel of Thomas*, *Book of Thomas the Contender*, and *Secret Book (Apocryphon) of John*. Also included are twenty-nine pages of notes (explanations of difficult passages, possible interpretations, parallels from ancient sources) and a seven-page bibliographic essay. Meyer teaches at Ferrum College in Ferrum, VA.

F. MILLAR AND E. SEGAL (EDS.), *Caesar Augustus. Seven Aspects* (New York: Clarendon Press, Oxford University Press, 1984, cloth \$34.95, paper \$16.95) x and 221 pp. Indexed. LCN: 83-20976. ISBN: 0-19-814851-8 (cloth), 0-19-814858-5 (paper).

These seven essays on Caesar Augustus were originally delivered as lectures in 1983 at Wolfson College, Oxford, in honor of R. Syme's 80th birthday: Z. Yavetz on the *Res gestae* and Augustus' public image; F. Millar on state and subject—the impact of monarchy; E. Gabba on the historians and Augustus; C. Nicolet on Augustus, government, and the propertied classes; W. Eck on senatorial self-representation—developments in the Augustan period; G. Bowersock on Augustus and the East—the problem of the succession; and J. Griffin on Augustus and the poets (*Caesar qui cogere posset*).

J. NEUSNER, *Ancient Judaism. Debates and Disputes*, Brown Judaic Studies 64 (Chico, CA: Scholars Press, 1984, \$31.50) viii and 283 pp. Bibliographies. Indexed. LCN: 84-5532. ISBN: 0-89130-755-9.

Neusner proposes to illuminate his own scholarly work by reviewing books by other scholars. After an essay on methodology in talmudic history, he divides his twenty-one reviews into five categories: Jewish history in theory (four); Jewish history in practice (five); describing Judaism (five); interpreting Judaism (two); and the Pharisees, Jesus, and Paul (five). He has also included bibliographic essays on the historical study of talmudic literature, the rabbinic traditions about the Pharisees in modern historiography, and Jews and Judaism under Iranian rule.

J. NEUSNER, *Formative Judaism: Religious, Historical, and Literary Studies. Fourth Series: Problems of Classification and Composition*, Brown Judaic Studies 76 (Chico, CA: Scholars Press, 1984, \$24.95) 214 pp. Indexed. LCN: 84-14063. ISBN: 0-89130-782-6 (cloth), 0-89130-783-4 (paper).

The first four studies in this collection deal with problems of classification: whether Judaism is a scriptural religion (the case of *Leviticus Rabbah*), from exegesis to syllogism (how *Leviticus Rabbah* makes intelligible statements), whether midrash falls into the category of folklore, and whether Philo is rabbinic or the Mishnah Hellenistic (the case of the soul after death). After an article on whether the Talmud is a historical document, there are five papers on problems of composition: the principles of large-scale composition in the Babylonian Talmud, *b. Ber.* 2a-9b, *b. 'Arak.* 2a-5a, *b. Ber.* 30b-33a and 34a-b, and the problem of translating a midrash composition. The previous volumes in the subseries were described in *NTA* 27, pp. 234-235, 353; 28, p. 107.

J. NEUSNER, *From Mishnah to Scripture. The Problem of the Unattributed Saying, with Special Reference to the Division of Purities*, Brown Judaic Studies 67 (Chico, CA: Scholars Press, 1984, \$20.95) viii and 126 pp. Indexed. LCN: 84-10527. ISBN: 0-89130-749-4.

This investigation of the unattributed sayings in the Mishnah's Division of Purities aims

to answer the following questions: Do unattributed sayings in the Mishnah form a bridge between the earliest attributed sayings and Scripture? Do they constitute the missing link that stands for or points to the oral Torah? After an opening chapter on the attributed saying, Neusner treats the unattributed sayings in the twelve tractates in the Division of Purities: *Kelim*, *Oholot*, *Nega'im*, *Para*, etc. He concludes that, as a group, unattributed ideas do not form a bridge from the Mishnah back to Scripture.

J. NEUSNER, *A History of the Mishnaic Law of Damages. Part Two: Baba Mesia. Translation and Explanation*, Studies in Judaism in Late Antiquity 35 (Leiden: Brill, 1983, 80 gld.) xxx and 163 pp. Bibliography. Indexed. ISBN: 90-04-06931-3.

In his fifteen-page introduction, Neusner discusses the relationship of *m. Baba Meši'a* to *m. Baba Qamma*, and offers this outline of *m. Baba Meši'a*: the disposition of other peoples' possessions (1:1–3:12), commercial transactions (4:1–5:11), hiring workers—rentals and bailments (6:1–8:3), and real estate (8:4–10:6). Then he provides a structured translation and explanation for each pericope of *Baba Meši'a* in the Mishnah and the Tosefta. In the course of his expositions, Neusner considers the nature of the Mishnah, its shape and structure, and the agendum of its law.

J. NEUSNER, *In Search of Talmudic Biography. The Problem of the Attributed Saying*, Brown Judaic Studies 70 (Chico, CA: Scholars Press, 1984, \$19.95) viii and 139 pp. Indexed. LCN: 84-10526. ISBN: 0-89130-752-4.

Based on Neusner's two-volume *Eliezer ben Hyrcanus: The Tradition and the Man* [NTA 20, pp. 383-384], this study traces the formation of the record of an individual in a social world that made no place for biography and in a religious movement that aimed at imparting the same shared traits to everyone. After providing a selection of sources about Eliezer ben Hyrcanus, Neusner considers how these traditions are to be sorted out and divides them into "the best traditions" and "the better and the fair traditions." Then he discusses the Eliezer of history, the Eliezer of tradition, and the Eliezer of legend.

J. NEUSNER, *Invitation to the Talmud. A Teaching Book* (2nd, rev. ed.; San Francisco: Harper & Row, 1984, \$18.95) xxxi and 359 pp. Bibliography. Indexed. LCN: 83-48422. ISBN: 0-06-066099-6.

The first edition of this work was described in NTA 18, p. 259. In this thoroughly revised and augmented edition, Neusner has rearranged the order of the chapters (Talmud in context, Mishnah, Tosefta, Palestinian Talmud, Babylonian Talmud, talmudic thinking and us), added more ample descriptions and explanations of the principal texts, added the Hebrew and Aramaic texts throughout, and deleted some sentences.

J. NEUSNER, *Das pharisäische und talmudische Judentum. Neue Wege zu seinem Verständnis*, ed. H. Lichtenberger, trans. G. Burkhard et al., Texte und Studien zum Antiken Judentum 4 (Tübingen: Mohr-Siebeck, 1984, DM 78) xv and 219 pp. Indexed. ISBN: 3-16-144795-6.

The nine essays presented in German in this volume concern forms of Judaism in the age of its origin, Babylonian Judaism during the Second Temple period (1973), the Pharisaic legal tradition (1973), the search for the historical Hillel [see § 27-1201], history and ritual purity in 1st-century A.D. Judaism [see § 23-312], the use of later rabbinic material for research on 1st-century A.D. Pharisaism [see § 24-640], the Mishnah as literature (1982), accommodating the Mishnah to Scripture in Judaism (1982), and the Talmud (1979). M. Hengel has supplied a six-page foreword.

J. NEUSNER (TRANS.), *The Talmud of Babylonia. An American Translation. XXXII. Tractate Arakhin*, Brown Judaic Studies 63 (Chico, CA: Scholars Press, 1984, \$25.75) vii and 258 pp. Indexed. LCN: 84-1443. ISBN: 0-89130-739-7.

Neusner describes the project undertaken by him and his co-workers as a "conversation-translation" of the Babylonian Talmud. Aiming at clear comprehension of not only the words

but also the sense of the text, this kind of translation “talks” the reader through the text and renders accessible the distinctive message and mode of thought of the ancient text. After a 27-page preface on the translation philosophy adopted for the project, and a seven-page introduction to the tractate *‘Arakin*, Neusner gives a structured English translation of *b. ‘Arakin* along with brief comments.

J. PERADOTTO AND J. P. SULLIVAN (EDS.), *Women in the Ancient World. The Arethusa Papers*, SUNY Series in Classical Studies (Albany: State University of New York Press, 1984, cloth \$34.50, paper \$9.95) viii and 377 pp., 14 figs. Bibliographies. LCN: 83-4975. ISBN: 0-87395-772-5 (cloth), 0-87395-773-3 (paper).

The two articles most pertinent to the NT period, in this collection, are by J. P. Hallett on the role of women in Roman elegy, and L. C. Curran on rape and rape victims in Ovid’s *Metamorphoses*. Also included are an introduction by the editors, eleven other articles on women in antiquity (by M. B. Arthur, H. P. Foley, L. S. Sussman, P. duBois, S. McNally, K. J. Dover, F. I. Zeitlin, C. Segal, D. Wender, L. B. Warren, and E. A. Fisher), a selected bibliography on women in classical antiquity (by S. B. Pomeroy, with R. S. Kraemer and N. Kampen), and a suggested undergraduate syllabus (by Pomeroy).

M. PÉREZ FERNÁNDEZ, *Los Capítulos de Rabbi Eliezer (Pirqê Rabbî ‘Elî‘ezer)*, Biblioteca Midrásica 1 (Valencia: Institución S. Jerónimo para la Investigación Bíblica, 1984, paper) 444 pp. Indexed. ISBN: 84-86067-09-X.

In his 35-page introduction to *Pirqe Rabbi Eliezer*, Pérez Fernández considers its attribution to Rabbi Eliezer ben Hyrcanus; date; content, sources, composition, and structure; derashic attitude and midrashic technique; relationships to other writings (apocalyptic works, Palestinian Targums, the NT); language and style; manuscripts, editions, and versions; and characteristics. The main part of the volume presents a new Spanish translation of *Pirqe Rabbi Eliezer*, along with textual notes and more extensive comments below. Four appendixes are included. Pérez Fernández is also the author of *Tradiciones mesiánicas en el Targum Palestinense* (1981).

S. B. POMEROY, *Women in Hellenistic Egypt from Alexander to Cleopatra* (New York: Schocken Books, 1984, \$16.95) xxv and 241 pp., 13 illustrations, 3 maps. Bibliography. Indexed. LCN: 84-3122. ISBN: 0-8052-3911-1.

Relying on documentary papyri, literary sources, and artifactual evidence from Ptolemaic Egypt, Pomeroy argues that the principal reason for the high status of women in Ptolemaic Egypt was the reduction in the polarity between the sexes. After an introduction on the status of Greek women in Egypt, she treats queens, Alexandrian women, some married women in the papyri, slaves and workers, and women’s role in the economy. Pomeroy, professor of classics at Hunter College and the City University of New York, is also the author of *Goddesses, Whores, Wives, and Slaves* (1975).

H. REMUS, *Pagan-Christian Conflict over Miracle in the Second Century*, Patristic Monograph Series 10 (Cambridge, MA: Philadelphia Patristic Foundation, 1983, paper \$10) xiii and 371 pp. Bibliographies. Indexed. LCN: 83-6729. ISBN: 0-915646-09-9.

The revised version of a doctoral dissertation directed by R. A. Kraft and accepted by the University of Pennsylvania in 1981, this volume explores the social and cultural dimensions of competing miracle claims made during the 2nd century A.D. by Christians and adherents of Greco-Roman cults. The first part investigates the pertinent ancient sources with respect to their definition of miracles and their understanding of miracles in relation to magic [see § 27-734], the social and cultural matrices of the miracle accounts, and how miracles are viewed from the perspective of the sociology of knowledge [see § 27-31]. The second part examines the complex of conflicts associated with the name of Asclepius in the 2nd century,

under the following headings: mainstream piety, Asclepius, and Jesus (Aelius Aristides); philosophy, Asclepius, and Jesus (Celsus); Celsus versus Justin (social and cultural worlds in conflict); and oracles and Asclepius (Alexander of Abonoteichos and others). Six appendixes are included.

R. RUBINKIEWICZ, *Die Eschatologie von Henoch 9-11 und das Neue Testament*, trans. H. Ulrich, Österreichische Biblische Studien 6 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1984, paper öS 188 or DM 27 or 23 Sw. fr.) vii and 175 pp. Bibliography. ISBN: 3-85396-069-3.

The German version of a Polish doctoral dissertation accepted in 1981 by the theological faculty of the Catholic University of Lublin, this volume first investigates historical and literary aspects of *1 Enoch* 9-11: text, context, use of biblical and extrabiblical traditions, literary genre, written copy (author, milieu, date, aim), and influence on later works. The second chapter examines the eschatology of *1 Enoch* 9-11: evil and its causes, the great Day of Judgment, the reign of God, the person between judgment and salvation, and the view of world history. The third chapter considers the influence of *1 Enoch* 9-11 on specific NT texts (Mt 22:13 [see § 27-927]; 1 Pet 3:19 [see § 27-1080]; 2 Pet 2:4; Jude 6; Rev 20:2-3) and compares its eschatological perspectives with those of the NT.

G. B. SAYLER, *Have the Promises Failed? A Literary Analysis of 2 Baruch*, SBL Dissertation Series 72 (Chico, CA: Scholars Press, 1984, \$15.75) vii and 171 pp. Bibliography. Indexed. LCN: 83-16336. ISBN: 0-89130-651-X.

Prepared as a doctoral dissertation under the direction of G. W. E. Nickelsburg and accepted by the University of Iowa School of Religion in 1982, this volume argues that the author of *2 Baruch* responded to the events of A.D. 70 by composing a story in seven blocks (chaps. 1-5, 6-20, 21-30, 31-43, 44-52, 53-76, 77) in which Baruch and his community move from grief to consolation. After surveying scholarship on *2 Baruch*, Sayler treats the literary structure of the work, the primary issues raised in it (the vindication of God as just and powerful, the survival of the Jewish community), the historical situation reflected in it, and the work in comparison with related documents (ps.-Philo's *Biblical Antiquities*, *4 Ezra*, *Apocalypse of Abraham*, *Paraleipomena of Jeremiah*, Mt). She concludes by summarizing the argument, synthesizing the findings, and suggesting areas for further research.

P. SCHÄFER (ED.), *Geniza-Fragmente zur Hekhalot-Literatur*, Texte und Studien zum Antiken Judentum 6 (Tübingen: Mohr-Siebeck, 1984, DM 268) 191 pp., 62 plates. ISBN: 3-16-144835-9.

Continuing the project begun in P. Schäfer (ed.), *Synopse zur Hekhalot-Literatur* [NTA 26, pp. 348-349], this volume presents twenty-three fragmentary texts from Hekhalot literature, mainly items held in the Taylor-Schechter Collection at Cambridge University. For individual texts the editor provides introductions (material description, orthography, script, date, content), photographs and transcriptions, synoptic comparisons, and commentaries.

J. A. SOGGIN, *Storia d'Israele. Dalle origini a Bar Kochbà*, Biblioteca di cultura religiosa 44 (Brescia: Paideia, 1984, paper 30,000 L) 573 pp., 18 illustrations. Bibliographies. Indexed.

After treating introductory problems (context, methodology and sources, David, Solomon), Soggin considers the traditions about Israel's origins (the patriarchs, Egypt and the exodus, the conquest, the judges), the two divided kingdoms (the two kingdoms until the Assyrian invasions, the Assyrian invasions, Judah until the Babylonian exile), and Israel under Eastern and Western empires (Persians, Macedonians and Diadochs, Romans). Also included are appendixes by D. Conrad on Syro-Palestinian archaeology, and H. Tadmor on the chronology of the monarchical period.

M. SOKOLOFF (ED.), *The Geniza Fragments of Bereshit Rabba. Edited on the Basis of Twelve Manuscripts and Palimpsests with an Introduction and Notes* [in Modern Hebrew] (Jerusalem: Israel Academy of Sciences and Humanities, 1982, \$15) v and 226 pp., 12 plates, 3 figs. Indexed. ISBN: 965-208-022-5.

In his 56-page introduction to the Geniza fragments of *Genesis Rabbah*, Sokoloff discusses twelve manuscripts; the importance of MS 2 and its relationship to MS Vat. Ebr. 30^{1,3}; the relationship between the Geniza manuscripts and other previously known manuscripts; vocalization, accents, and punctuation; and Palestinian orthography in the amoraic period. Then after a photograph of one page from each of the twelve manuscripts, he presents the fragments in a line-by-line diplomatic transcription according to the order of their appearance in *Genesis Rabbah*. His comments below the texts concern grammatical and lexical matters, or evaluate the importance of new readings for understanding the text.

M. E. STONE (ED.), *Jewish Writings of the Second Temple Period. Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus, Compendia Rerum Iudaicarum ad Novum Testamentum, Section Two: The Literature of the Jewish People in the Period of the Second Temple and the Talmud 2* (Assen: Van Gorcum, 1984; Philadelphia: Fortress, \$35.95) xxiii and 698 pp. Bibliographies. Indexed. LCN: 83-48926. ISBN: 90-232-2036-6 (Van Gorcum), 0-8006-0603-5 (Fortress).

The fourteen chapters in this volume survey Jewish writings from the Second Temple period: I. Gafni on the historical background; G. W. E. Nickelsburg on stories of biblical and early postbiblical times; Nickelsburg on the Bible rewritten and expanded; H. W. Attridge on historiography; Attridge on Josephus and his works; P. Borgen on Philo of Alexandria; M. Gilbert on wisdom literature; J. J. Collins on testaments; Collins on the *Sibylline Oracles*; M. E. Stone on apocalyptic literature; B. A. Pearson on Jewish sources in gnostic literature; D. Dimant on Qumran sectarian literature; D. Flusser on psalms, hymns, and prayers; and P. S. Alexander on epistolary literature. The other two volumes in this section of the Compendia project will deal with rabbinic literature, and with the Bible as interpreted and understood in the Second Temple period. Previous volumes in the project were described in *NTA* 19, p. 125; 21, p. 218.

M. TACHEVA-HITOVA, *Eastern Cults in Moesia Inferior and Thracia (5th Century BC–4th Century AD)*, Études préliminaires aux religions orientales dans l'Empire romain 95 (Leiden: Brill, 1983, 180 gld.) xxx and 306 pp., 93 plates, 3 maps. Bibliography. Indexed. ISBN: 90-04-06884-8.

Tacheva-Hitova aims to provide a corpus of evidence for Eastern cults in the provinces of Moesia Inferior and Thrace, and to clarify problems regarding the nature of Thracian religion in light of these relics. For each cult, she presents a catalogue of monuments and offers an interpretation: Egyptian cults (Sarapis and Isis), Anatolian-Balkan cults (the Great Mother of gods, Sabazius, Hypsistos), Zeus Dolichenus, and other Eastern gods (goddesses on the bronze plaques from Razgrad and their parallels, Dea Syria, the holy and righteous gods, the Capitoline triad in its Anatolian variant, Priapus, Glycon on the Tomi monument, Mên).

V. TRAN TAM TINH, *Sérapis Debout. Corpus des monuments de Sérapis debout et étude iconographique*, Études préliminaires aux religions orientales dans l'Empire romain 94 (Leiden: Brill, 1983, 156 gld.) xx and 317 pp., 119 plates, fig., folding map. Bibliographies. Indexed. ISBN: 90-04-06792-2.

After surveying research on ancient representations of Sarapis standing upright, the author distinguishes them first according to their relation to the cult (statues discovered in temples, votive or representative images, etc.) and then according to their iconographic and typological features. The main part of the volume is a catalogue of monuments of Sarapis standing; for each item it gives a black-and-white photograph, material description, commentary, and bibliography (if available). Tran Tam Tinh is the author of *Essai sur le culte d'Isis à Pompéi* (1964) and *Le culte des divinités orientales en Campanie* (1972).

P. W. VAN DER HORST, *Chaeremon: Egyptian Priest and Stoic Philosopher. The fragments collected and translated with explanatory notes*, Études préliminaires aux religions orientales dans l'Empire romain 101 (Leiden: Brill, 1984, soft cover 36 gld.) xix and 80 pp. Bibliography. Indexed. ISBN: 90-04-07111-3.

After a brief introduction to Chaeremon's life and the extant fragments of his writings, this volume presents on facing pages the Greek (and in one case, Latin) texts and new English translations of twelve ancient witnesses concerning Chaeremon, fourteen certain fragments of his writings, and fourteen dubious fragments. Twenty-seven pages of notes are included. Van der Horst discussed Chaeremon in a recent article in *NedTheolTijd* [§ 26-762].

W. C. VAN UNNIK, *Sparsa Collecta. Part Three: Patristica • Gnostica • Liturgica*, Supplements to *Novum Testamentum* 31 (Leiden: Brill, 1983, 136 gld.) ix and 418 pp. Indexed. ISBN: 90-04-06262-9.

The first two volumes of van Unnik's essays were described in *NTA* 19, pp. 262-263; 25, pp. 298-299. The topics treated in the twenty-seven articles in this volume include *Odes of Solomon* 34:4 (1936), whether *1 Clement* 20 is purely Stoic (1950), the meaning of *tapeinoun tēn psychēn* in the Apostolic Fathers (1953), nationalism and early Christianity (1956), diaspora and church in the first centuries of Christian history (1959), the number of the elect according to *1 Clement* [§ 7-599], the dance of Jesus in *Acts of John* [§ 9-711], *Gospel of Truth* and the NT (1955), the origin of *Apocryphon of James* [§ 1-481], Jewish components in the origin of gnosis (1961), the number of perfect souls in *Pistis Sophia* (1963), the relevance of the study of gnosticism (1964), *Gospel of Philip* [§ 9-366], *Epistle to Rheginos* on the resurrection (1964), the "opened heaven" in *Apocryphon of John* (1964), gnostic ideas about the church (1965), J. Jeremias's interpretation of the anamnesis words (1950), *1 Clement* 34 and the Sanctus (1951), and the background of the *Dominus vobiscum* formula (1959). Indexes to all three volumes are provided.

M. J. VERMASEREN, *The Hands. Corpus Cultus Iovis Sabazii (CCIS) I*, Études préliminaires aux religions orientales dans l'Empire romain 100 (Leiden: Brill, 1983, soft cover 60 gld.) xii and 48 pp., 81 plates, fig., folding map. Bibliographies. Indexed. ISBN: 90-04-06951-8.

This catalogue of ninety-six representations of the hands of the god Jupiter Sabazius is divided into two sections: those items whose exact place of discovery is known (fifty-nine), and those items whose exact place of discovery is not known (thirty-seven). For each item, Vermaseren gives a black-and-white photograph, a material description, bibliography, and comments. The volume was prepared with the assistance of E. Westra and M. B. de Boer.

C. A. VOLZ, *Faith and Practice in the Early Church. Foundations for Contemporary Theology* (Minneapolis, MN: Augsburg, 1983, paper \$9.95) 223 pp. LCN: 82-072654. ISBN: 0-8066-1961-9.

Volz, professor of early church history at Luther Northwestern Theological Seminary in St. Paul, MN, observes that the centuries after the apostolic age were of paramount importance in shaping the institution of the church, its life, values, and doctrines. His six chapters treat areas in which early Christian decisions still influence the church today: the doctrine of God, the doctrine of humanity, the doctrine of salvation, worship and the sacraments, authority, and church and society.

C. WELLS, *The Roman Empire* (Stanford, CA: Stanford University Press, 1984, cloth \$35, paper \$9.95) ix and 350 pp., 8 plates, 9 maps and plans. Bibliography. Indexed. LCN: 83-40699. ISBN: 0-8047-1237-9 (cloth), 0-8047-1238-7 (paper).

This history of the Roman empire from 44 B.C. to A.D. 235 describes what was happening in the central administration of the empire and in the emperor's entourage, indicates how life went on in Italy and the provinces, and shows how these two worlds impinged on each other. The eleven chapters deal with the new order, the sources, the work of Augustus, Italy under Augustus (the social and intellectual climate), the consolidation of the principate, the army

and the provinces in the 1st century A.D., "emperors made elsewhere than at Rome" (Galba to Trajan), the state of Italy from Petronius to Pliny, the orderly government of the empire (Hadrian to Marcus Aurelius), "the immeasurable majesty of the Roman peace," and an age of transition (from Commodus to Maximinus the Thracian).

G. A. WEWERS, *Probleme der Bavot-Traktate. Ein redaktionskritischer und theologischer Beitrag zum Talmud Yerushalmi*, Texte und Studien zum Antiken Judentum 5 (Tübingen: Mohr-Siebeck, 1984, DM 185) x and 360 pp. Bibliography. ISBN: 3-16-144842-1.

Accepted as a *Habilitationsschrift* in 1983 by the department of theology at the University of Göttingen, this examination of redaction-critical and theological issues in the "Babot" tractates of the Palestinian Talmud (*Baba Batra*, *Baba Meši'a*, *Baba Qamma*) complements Wewers's annotated German translation of those tractates [see *NTA* 27, p. 238]. After treating some general matters (translating the Palestinian Talmud into German, the problem of the *Urtext*, Mishnah and Gemara, *Neziqin* as the fourth order), he discusses redaction-critical problems (parallel versions of the three tractates, the redactions at Caesarea and Tiberias), historical problems in the redaction of the Palestinian Talmud (the redaction-historical process, style forms of the Gemara, language forms of the Gemara), and continuing problems (the authenticity of the tradition, its historical verifiability, its theological relevance).

E. M. YAMAUCHI, *Pre-Christian Gnosticism. A Survey of the Proposed Evidences* (2nd ed.; Grand Rapids: Baker, 1983, paper \$11.95) 278 pp. Bibliography. Indexed. ISBN: 0-8010-9919-6.

The first edition of Yamauchi's survey was described in *NTA* 18, p. 262. This edition contains a new 63-page supplement on publications from 1973 to 1982. Yamauchi is professor of history and director of graduate studies at Miami University in Ohio.

ADDITIONAL BOOKS RECEIVED

M. ALBUS (ED.), *Die Welt ist voller Hoffnung. Ein Buch der guten Initiativen* (Mainz: Grünewald, 1984, paper) 232 pp., 22 photographs. ISBN: 3-7867-1116-X.

L. ALONSO SCHÖKEL AND J. L. SICRE DIAZ, *Job. Comentario teológico y literario*, Nueva Biblia Española (Madrid: Ediciones Cristiandad, 1983) 634 pp. Bibliography. Indexed. ISBN: 84-7057-334-9.

L. ALONSO SCHÖKEL AND J. VÍLCHEZ LÍNDEZ, *Sapienciales I: Proverbios*, Nueva Biblia Española (Madrid: Ediciones Cristiandad, 1984) 603 pp. Bibliographies. Indexed. ISBN: 84-7057-358-6.

I. BIFFI, *La Teologia e un Teologo: San Tommaso d'Aquino* (Casale Monferrato: Edizioni Piemme di Pietro Marietti, 1984, paper 10,000 L) 121 pp.

P. J. BUDD, *Numbers*, Word Biblical Commentary 5 (Waco, TX: Word Books, 1984) xxxii and 409 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0204-5.

M. GIRARD, *Les Psaumes. Analyse structurelle et interprétation: 1-50*, Recherches, nouvelle série 2 (Montreal: Bellarmin, 1984, paper \$20; Paris: Cerf) 412 pp. ISBN: 2-89007-557-5 (Bellarmin), 2-204-02286-1 (Cerf).

H. A. IRONSIDE, *A Historical Sketch of the Brethren Movement* [1942] (Neptune, NJ: Loizeaux Brothers, 1985, paper \$5.95) iv and 219 pp. LCN: 84-23414. ISBN: 0-87213-344-3.

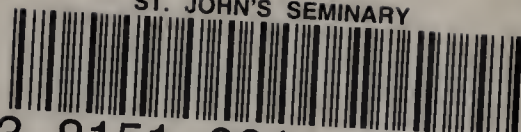
D. A. MCGAVRAN, *Momentous Decisions in Missions Today* (Grand Rapids: Baker, 1984, paper \$11.95) 231 pp. Indexed. LCN: 84-72121. ISBN: 0-8010-6176-8.

C. J. ROLLS, *The World's Greatest Name. The Names and Titles of Jesus Christ, H-K* [1956] (Neptune, NJ: Loizeaux Brothers, 1984, paper) 183 pp. LCN: 84-15416. ISBN: 0-87213-732-5.

- A. SKOWRONEK (ED.), *Martin Luther in ökumenischer Reflexion* (Warsaw: Akademia Teologii Katolickiej, 1984, paper) 170 pp.
- R. L. SMITH, *Micah-Malachi*, Word Biblical Commentary 32 (Waco, TX: Word Books, 1984, \$18.95) xvii and 358 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0231-2.
- C. STUHLMUELLER, *Biblical Meditations for Ordinary Time, Weeks 1-9* (New York—Ramsey, NJ: Paulist, 1984, paper \$4.95) vi and 329 pp. Indexed. LCN: 84-60390. ISBN: 0-8091-2644-3.
- J. B. TAYLOR, *Preaching through the Prophets* [1983] (St. Louis, MO: CBP Press, 1985, paper \$7.95) vi and 110 pp. LCN: 84-23773. ISBN: 0-8272-2929-1.
- D. WARD (ED.), *The Seeking Heart. The Prayer Journal of Mae Yoho Ward* (St. Louis, MO: CBP Press, 1985, paper) 158 pp., 5 photographs. LCN: 84-23836. ISBN: 0-8272-3420-1.

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